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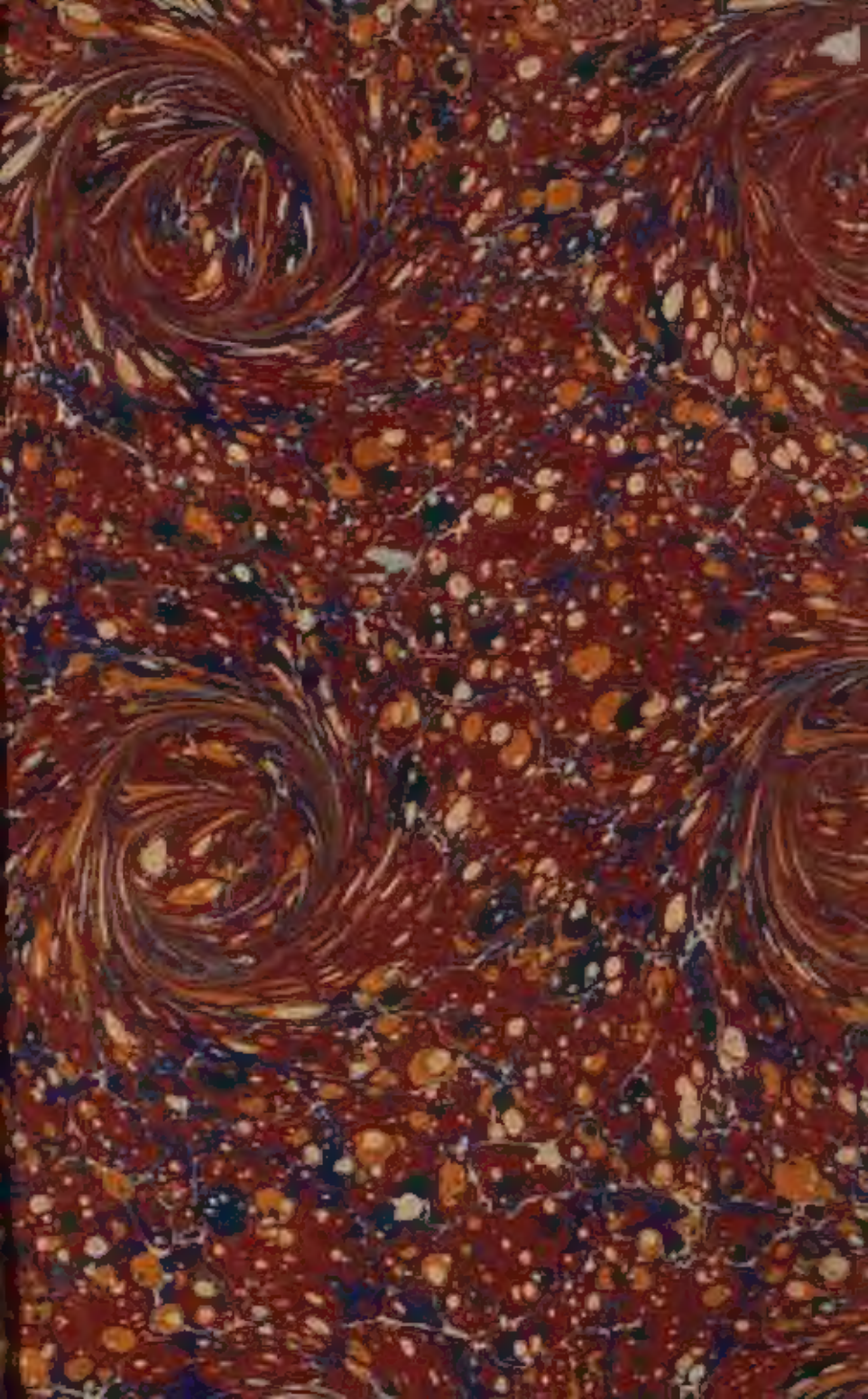
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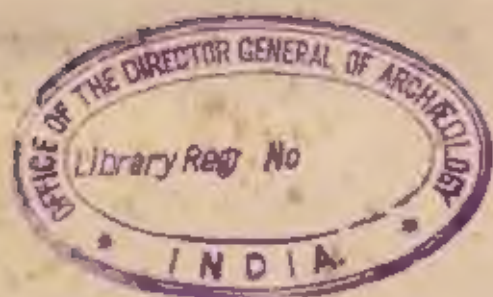
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ANCIENT EGYPT

VOL. I



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HISTORY

34558 OF

ANCIENT EGYPT



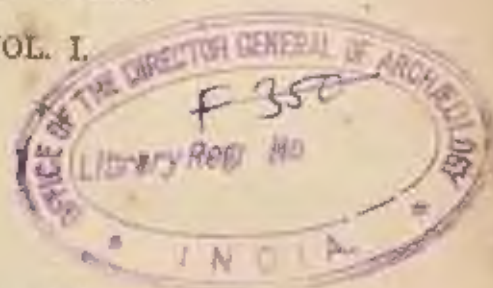
GEORGE RAWLINSON, M.A.

CANON FRANKLIN OF ANCIENT HISTORY IN THE UNIVERSITY OF OXFORD : CANON OF
CANTERBURY : CORRESPONDING MEMBER OF THE ROYAL ACADEMY OF TURIN

IN TWO VOLUMES

VOL. I.

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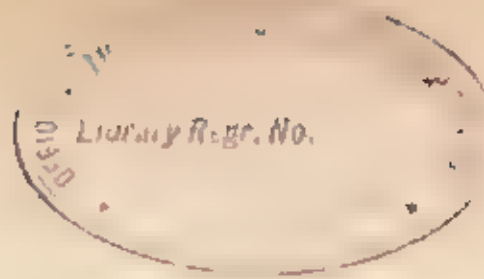


LONDON
LONGMANS, GREEN, AND CO.

1881

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PREFACE.

THE work here offered to the public, conceived and commenced in the year 1876, was designed to supply what seemed a crying need of English literature—viz., an account of Ancient Egypt, combining its antiquities with its history, addressed partly to the eye, and presenting to the reader, within a reasonable compass, the chief points of Egyptian life—manners, customs, art, science, literature, religion—together with a tolerably full statement of the general course of historical events, whereof Egypt was the scene, from the foundation of the monarchy to the loss of independence. Existing English histories of Ancient Egypt were either slight and scantily illustrated, like those of Canon Trevor and Dr. Birch, or wanting in illustrations altogether, like Mr. Kenrick's, or not confined to the period which seemed to deserve special attention, like the 'Egypt' of Mr. Samuel Sharpe. Accordingly, the present writer, having become aware that no 'History of Egypt' on a large scale was contemplated by Dr. Birch, designed in 1876 the work now published, regarding it in part as necessary to round off and complete his other principal labours in the historical field, in part as calculated to fill up a gap, which it was important to fill up, in the

historical literature of his country. Since his intention was announced, and the sheets of his first volume to some extent printed off, English literature has been enriched by two most important publications on the subject of Egypt—Dr. Birch's excellent edition of Wilkinson's 'Manners and Customs of the Ancient Egyptians,' and the translation of Dr. Brugsch's '*Geschichte Aegyptens*' made by the late Mr. Danby Seymour and Mr. Philip Smith. Had these works existed in the year 1876, or had he then known that they were forthcoming, the author feels that the present volumes would never have seen the light. But, as they were tolerably advanced when he first became aware to what rivalry his poor efforts would be subjected, it was scarcely possible for him to draw back and retract his announced intentions. Instead of so doing, he took refuge in the hope that neither of the two new works would altogether pre-occupy the ground which he had marked out for himself, and in the pleasing persuasion that the general public, when books are published on a subject in which it feels an interest, and are devoured with avidity, has its appetite rather whetted by the process than satisfied. He trusts therefore to find, in England and America, a sufficient body of readers to justify his present venture, and prevent his publishers from suffering any loss through him.

In preparing the volumes, the author has endeavoured to utilise the enormous stores of antiquarian and historical material accumulated during the last

eighty years, and laid up in works of vast size and enormous cost, quite inaccessible to the general public. Of these the most magnificent are the '*Description de l'Egypte*,' published by the French savants who accompanied the expedition of the great Napoleon; the '*Monumenti dell' Egitto e della Nubia*' of Ippolito Rosellini; and the '*Denkmäler aus Aegypten und Aethiopien*' of Professor Lepsius. M. Mariette's '*Monuments Divers recueillis en Egypte et en Nubie*' have also furnished him with a considerable number of illustrations. Possessing only a rudimentary knowledge of the Egyptian language and writing, he has made it his aim to consult, as far as possible, the various translations of the Egyptian documents which have been put forth by advanced students, and to select the rendering which seemed on the internal evidence most satisfactory. He has based his general narrative to a large extent on these translations; and, where they failed him, has endeavoured to supply their place by a careful study, not only of finished '*Histories of Egypt*,' like those of Lenormant, Birch, and Brugsch, but of those elaborate '*monographs*' upon special points, in which French and German scholars subject to the keenest scrutiny the entire evidence upon this or that subject or period. Such books as De Rougé's '*Recherches sur les Monuments qu'on peut attribuer aux six premières dynasties de Manéthon*,' Chabas' '*Parlours en Egypte*,' '*Mélanges Egyptologiques*,' and '*Recherches pour servir à l'histoire de la XIX^{me} Dynastie et spécialement à celle des temps de l'Exode*,'

Lepsius's pamphlet 'Ueber die XXII. ägyptische Königsdynastie, nebst einigen Bemerkungen zu der XXVI und andern Dynastien des neuen Reichs,' and his 'Königsbuch der alten Aegypter,' Dümichen's 'Flotte einer ägyptischen Königin' and 'Historische Inschriften alt-ägyptischer Denkmäler,' are specimens of the class of works to which allusion is here made, and have been the sources of the present narrative much more than any methodised 'Histories.' The author, however, is far from wishing to ignore the obligations under which he lies to former historians of Egypt, such as Bunsen, Kenrick, Lebormant, Birch, and Brugsch, without whose works his could certainly not have been written. He is only anxious to claim for it a distinct basis in the monographs of the best Egyptologists and the great collections of illustrations above noticed, and to call attention to the fact that he has endeavoured in all cases to go behind the statements of the historiographers, and to draw his own conclusions from the materials on which those statements were based.

In conclusion he would express his obligations to his engraver and artist, Mr. G. Pearson and Mr. P. Hundley, in respect of his illustrations; to the late Colonel Howard Vyse in respect of all that he has ventured to say concerning the Pyramids; to Mr. James Fergusson in respect of his remarks on the rest of Egyptian architecture; to his old friend and colleague, the late Sir Gardner Wilkinson, in respect of the entire subject of Egyptian customs and manners; to M. Wiedemann in respect of the history of the

twenty-sixth dynasty; and to Mr. R. Stuart Poole. Dr Esenlohr, M. Deveria, and other writers on Egyptian subjects in the 'Dictionary of the Bible, the 'Revue Archeologique,' and the 'Transactions of the Society of Biblical Archaeology.' He has lived to feel, continually more and more, how small a part of each 'History' is due to the nominal author, and how large a share belongs to the earlier workers in the field. He trusts that in the past he has never failed conspicuously in the duty of acknowledging obligations; but, however that may be, he would at any rate wish, in the present and in the future, not to be liable to the charge of such failure. To all those whose works he has used he would hereby express himself greatly beholden; he would ask their pardon if he has involuntarily misrepresented them, and would crave at their hands a lenient judgment of the present volumes.

CAMBRIDGE December 31, 1880.



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HISTORY OF ANCIENT EGYPT.

CHAPTER I.

THE LAND.

Geography of Egypt. Boundaries, Dimensions, and Character of the Country. Proportion of cultivated Territory. Dependence on the Nile. Course of the Nile—its Tributaries. Time and Causes of the Inundation. Chief Divisions of the Territory: the Nile Valley, the Delta, the Fajum, the Eastern Desert, the Valley of the Natron Lakes. Character of the adjoining Countries.

Αἰγύπτου ἐπισκοπὴ καὶ γῆ αὐτῆς ὑπερὸν νοῦν κατασκευῇ. ΗΡΑΚΛΗΣ : 3

THE broad stretch of desert which extends from the shores of the Atlantic Ocean across Africa and Western Asia, almost to the foot of the Zagros mountain range, is pierced in one place only by a thin thread of verdure. A single stream, issuing from the Equatorial regions, has strength to penetrate the 'frightful desert of interminable scorching sand,'¹ and to bring its waters safely through 2,000 miles of arid, thirsty plain, in order to mingle them with the blue waves of the

¹ Baker's *Athens Nympha*, vol. 1. p. XLVII.

Mediterranean. It is this fact which has produced Egypt. The life-giving fluid, on its way through the desert, spreads verdure and fertility along its course on either bank, and a strip of most productive territory is thus created, suited to attract the attention of such a being as man, and to become the home of a powerful nation. Egypt proper is the land to which the river gave birth,¹ and from which it took name,² or, at any rate, that land to a certain distance from the Mediterranean, but, as the race settled in this home naturally and almost necessarily exercises dominion beyond the narrow bounds of the valley, it is usual³ and it is right to include under the name of 'Egypt' a certain quantity of the land and territory on either side of the Nile, and thus to give to the country an extension considerably beyond that which it would have, if we confined the name strictly to the fluvial and alluvial region.

The boundaries of Egypt are, by general consent, on the north the Mediterranean, on the east the Red Sea, and a line drawn from the head of the Gulf of Suez to the Wady-el-Arabi, or 'River of Egypt' of the Hebrews,⁴ on the south the first cataract (lat. 24° 5'), and a line drawn thence to the Red Sea at the ruins of Berenice; on the west the great Libyan Desert. The

¹ See Herod. ii. 16. Strab. xvii. 1. § 4. Compare the *Memoirs of M. Jomard in the Description de l'Égypte*. Anquet. vi. 104. p. 50.

² The term Egypt which was not known to the Egyptians themselves appears to have been first used by the Greeks as a name for the Nile. Herod. (iii. 477. xiv. 267, Strab. i. 2, § 21) and thence to have extended itself to the country. Its derivation is uncertain.

³ See Jomard in the *Description de l'Égypte*, l. c. c. 4. n. 4. *Antient Egypt* vi. 1 p. 81. *Classical, Antient and Modern Egypt*, p. 414, Smith, *Hist. anc. Greek and Roman Geography*, v. 1. 1 p. 84. &c.

⁴ See 1 Kings vii. 46. 2 Kings xiv. 7. Is. xlv. 12. 'The torrent of Egypt' would be a better translation than the river, since in the Hebrew it is נַחַל, not נָהָר.

tract included within these limits is, in the main, an irregular parallelogram, lying obliquely from N.W. to S.E., and extending about 520 miles in this direction, with a width of about 160 miles. From the parallelogram thus formed lie out two considerable projections, both triangular, one of them on the south-east, having its apex at Berenice, a little outside the tropic of Cancer;¹ the other on the north-east, having its base along the line of the Suez Canal, and its apex at the mouth of the El Arish river. The area of the entire tract, including the two projections, is probably not much short of 100,000 square miles. Egypt is thus almost twice the size of England, and rather larger than the peninsula of Italy.²

Within these limits the character of the territory presents some most extreme and violent contrasts. A narrow strip of the richest soil in the world is enclosed on either side by regions of remarkable sterility, on the west by wastes of trackless and wholly unproductive sand, on the east by a rocky region of limestone and sandstone, penetrated by deep gorges, and presenting occasionally a scant but welcome vegetation. Towards the north the sandy region, interrupted by the Nile deposit, is continued again eastward of the Suez Canal in the desert, which stretches thence to the borders of Palestine; while towards the south the

The ruins of Berenice are placed by the French savants in lat. 24° 38', by Mr. Doulos (*Dictionary of Greek and Roman Geography*, s.v. Berenice) in lat. 25° 56'. This latter view is now generally taken.

¹ Very exaggerated estimates of the size of Egypt have been formed by many writers. Herodotus says (*Herodotus*, p. 47) that it equals

two-thirds of Germany, which would give it an area of about 100,000 square miles. A school geographer which has come into my hands (Anderson's) goes beyond this, making the area 177,000 square miles. The real area is certainly not over it, or perhaps somewhat under—105,000 square miles.

to have a superficies of 400 square miles. The entire result would thus seem to be that the cultivable area of Egypt is 11,400 square miles, or 7,296,000 acres.¹

It was found, however, by the scientific men who accompanied the great French expedition at the close of the last century that the land actually under cultivation amounted to no more than 1,901,757 hectares,² or 4,714,513 acres. But they saw and noted that, besides this cultivated territory, there were considerable tracts quite fit for crops, which remained uncultivated. These they estimated to amount to 465,873 hectares,³ which is equivalent to 1,151,290 acres; so that the total *cultivable* land at the time of their observations was 5,865,853 acres. Another estimate,⁴ somewhat less exact, reduced the amount to 5,180,625 acres.

The difference between the cultivable area, and the actual superficies of the Nile valley, which appears to exceed 1,430,000 acres, is due chiefly to the fact that a considerable portion of the low country is occupied by sands. The verdure spread by the Nile reaches in few places the foot of the hills which enclose its vale. Sands intervene on both sides, or at any rate on one; and while the entire width of the valley is estimated to average seven miles, the width of the productive tract is thought scarcely to average more than five.* Sands also occur within the actual limits of the cultivated region.⁵ Again, the space occupied by the Nile itself

¹ Dr Russell (see) estimated the cultivable area at ten millions of acres.

² *Description*, 'Antiquités' v. l. n. p. 385.

³ *Ibid.*

⁴ That of M Girard (*Description*, 'Hist. Nat.' vol. ii. p. 331). A more exact estimate, however, depends on the

estimates jusqu'à la pointe de Thèbes, le calcul est en latitude non interrompue, excepté l'espace de deux ou trois lieues de terrain non cultivable.

He also, in Smith's *Geography of*

Greek and Roman Geography, &c. Jamard, *Description*, 'Antiquités', vol. ii. p. 92.

and its canals, as well as by the Lake Mariut and various ponds and reservoirs, has to be deducted from the gross superficies. As the Nile itself averages probably a mile in width from the point where it enters Egypt to the commencement of the Delta, and after dividing occupies certainly no less a space, and as the Lake Mariut is calculated to have an area of 150 square miles,¹ the entire water surface is manifestly considerable, being probably not far short of 850 square miles,² or 542,000 acres. The sands cannot be reckoned at much less than 1,500 square miles, or 960,000 acres.³

It is argued by M. Jomard that the occupation of the Nile valley by sands is wholly and entirely an encroachment, due to the neglect of man, and maintained that anciently, under the Pharaohs, the sands were successfully shut out, and the whole of the plain country between the Libyan and the Arabian ranges brought under cultivation. He believes that the additional quantity of cultivable soil thus enjoyed by the ancient Egyptians was not much less than one-half of the present cultivable area. This calculation is probably in excess; but we shall scarcely transcend the limits of moderation if we add one-fourth in respect of this difference, and view the productive area of the Nile valley in ancient times as somewhat exceeding seven millions of acres.

A certain addition might be made to this amount in respect of the fertile territory included within the limits

¹ See the essay on Lake Mariut in Bunsen's *Egypt*, vol. ii. p. 329. For the superficies of Lake Mariut, see the same work, p. 340 sq. and notes.

² The estimate of M. Jomard exceeds this. He speaks of the water covering 550 square miles, between two and three millions of acres.

³ Allowing the Nile a course of 600 miles through Egyptian territory and an average width of a mile, its waters would cover 600 square miles. Add to this 100 square miles

of the Eastern desert; but the quantity of such territory is so small, and its productiveness so slight, that it will perhaps be better to make no estimate at all in respect of it.

If, then, we regard the entire area of ancient Egypt as amounting to from 95,000 to 100,000 square miles, and the cultivable surface as only about seven millions of acres, we must come to the conclusion that considerably more than seven-eighths of the soil, perhaps not much short of eight-ninths, was infertile and almost worthless.

In fact, Egypt depends for her fertility almost wholly upon the Nile. The Arabian desert, which fences her in upon the right, is little less unproductive than the 'frightful Sahara upon the left; and, had the Nile not existed, or had it taken a different course, the depressed tract through which it runs from Syoné to the Mediterranean would have been no less barren and arid than the Wady of Arabia Petraea or even than the Sahara itself. The land, if not 'the gift of the river' in the sense which Herodotus intended,¹ is at any rate, as a country, created by the river² and sustained by it; and hence the necessity, felt by all who have ever made Egypt the subject of their pens, of placing the Nile in the forefront of their works,³ and describing as fully as they could its course and its phenomena.

¹ See the passage quoted at the head of this chapter. Herodotus imagined that the Nile Valley as far as Syoné had been originally a narrow inlet of the Mediterranean Sea, which the alluvial deposit had gradually filled up. An examination of the strata question has disproved this hypothesis; but there are no marine remains below the sands of the Nile, except what forms the original bed of the valley and the deposit from the

river (see Wilkinson, in the author's *Herodotus*, vol. ii. p. 6, and compare the *Description de l'Égypte*, *Hist. Nat.* vol. ii. p. 281).

² Compare Sir S. Baker's remarks in his *Albert Nyanza*, vol. i. Introduction, p. xxvii. 'Egypt has been an extraordinary instance of the actual formation of a country by alluvial deposit—it has been created as a single river.'

³ See Herodotus, *Prog.* 278, 279,

The duty thus incumbent on every historian of Ancient or Modern Egypt is, at the present day, happily beset with fewer difficulties than at any former time. The long untroubled interior of Africa has been penetrated by British enterprise, and the hitherto inscrutable sphinx has been forced to reveal her secrets. Speke and Grant, Baker, Livingstone, Gordon, and Cameron have explored, and there is little left to learn, the water system of the African interior, and the modern historian, thanks to their noble labours, can track the mighty stream of the Nile from its source to its embouchure, can tell the mystery of its origin, describe its course, explain its changes and account for them, declare the causes of that fertility which it spreads around and of that untailing abundance whereof it boasts, point the regions through which it flows, give, at least approximately, the limits of its basin, and enumerate—in some cases describe—its tributaries. The profound ignorance of seventeen centuries was succeeded, about ten years since, by a time of half knowledge, of bold hypothesis, of ingenious, unproved, and conflicting theories. This twilight time of speculation has gone by.¹ The areas occupied by the basins of the Nile, the Congo, and the Zambesi are tolerably nearly ascertained. The great reservoirs from which the Nile flows are known; and if any problems still remain unsolved,² they are of an

295, 296, *Mem.* ii. 5-74. Died Sept. 1, 1870. See Kennedys *Ancient Egypt*, vol. i. pp. 5-10. Russell, *Ancient and Modern Egypt* pp. 32-65. See also, *History of Egypt* vol. i. pp. 4-6 &c.

The main doubt has recently been with respect to the basins of the Nile and Congo. It was thought, in 1875, that Lake Tanganyika might drain into the Albert Nyanza.

Livingstone's travels have shown that it is not the case, and that the Lualaba and L. Tanganyika belong to two upper waters of the Congo.

² The extent of the Upper Nile basin remains the most unknown. Some authorities would measure no longer than 200, but it is conjectured, alone that it extends to long. 350, see *Mem.* Baker does (see his map, vol. i. opp.

insignificant character, and may properly be considered as mere details, interesting no doubt, but of comparatively slight importance.

The Nile, then, rises in Equatorial Africa from the two great basins of the Albert and Victoria Nyanzas, which both lie under the Equator, the former in long 29° to 31° $30'$, the latter in long 32° to 36° , E. from Greenwich.¹ The Victoria Nyanza is a pear-shaped lake, with the 'stalk' at Muanza in long 33° and south latitude 3° nearly. It swells out to its greatest width between south latitude 1° and the Equator, where it attains a breadth of above four degrees, or nearly three hundred miles. After this it contracts rapidly, and is rounded off towards the north at the distance of about ten or fifteen miles above the Equator. From the 'stalk' at Muanza to the opposite coast, where the great issue of the water takes place (long 33° nearly), is a distance of not quite four degrees, or about 270 miles. The entire area of the lake cannot be less than 40,000 square miles. Its surface is estimated to be about 3,500 feet above the level of the ocean.² The other great reservoir, the Albert Nyanza, is a long and, comparatively speaking, narrow lake, set obliquely from S S E. to N N W, and with coasts that undulate somewhat, alternately projecting and receding. Its shores are still incompletely explored; but it is believed to have a length of nearly

p. xxi). There is also a doubt whether the Victoria Nyanza does not communicate with a series of lakes towards the east.

According to Sir R. Baker the Albert Nyanza extends westward nearly to long 29° (see his description). He places the western shore of the Victoria in long 31° $36'$ nearly, and the eastern in long 36°

¹ Speke in 1858 made the elevation 11,111 feet on his observations. In 1862 gave the result of 11,305 feet (see Livingstone in 1873). The mean of these would be 3,524 feet. Lieut. Cameron, however, in 1875 argues for an elevation of not more than 2,000 feet (see *Geographical Journal*, vol. xiv. p. 222).

six degrees, or above four hundred miles, and a width in places of about ninety miles. Its average width is probably not more than sixty miles, and its area may be reckoned at about 25,000 square miles. Its elevation above the ocean is about 3,000 feet.¹

The Albert and Victoria Nyanzas are separated by a tract of mountain ground, the general altitude of which is estimated at from 4,200 to 5,000 feet. The Victoria Nyanza receives the waters which drain from the eastern side of this range, together with all those that flow from the highlands south and east of the lake, as far in the one direction as lat. 4° south, and in the other as long. 38° east. Its basin has thus a width of eight degrees. The Albert Nyanza receives the streams that flow westward from the tract between the reservoirs, together with all those from the south-west and west, to a distance which is not ascertained, but which can scarcely fall short of the 27th or 26th meridian.² Its basin is thus at the least from four to five degrees in width, and is considerably longer than that of its eastern sister. Moreover, the Albert Nyanza receives, towards its northern extremity, the whole surplus water of the Victoria by the stream known as the River Somerset or Victoria Nile, which flows northwards from that lake as far as the Karuma Falls (lat. 2° 15' north) and then westward by Murchison's Falls and Magungo into the Albert. The stream which thus joins the two lakes may be regarded as in some sense the Nile, or not so regarded, according as we please;

¹ Baker's *Albert Nyanza* vol. ii. p. 154) made the estimate 2,725 feet. See also *Journal* (vol. i. p. 49). But Sir H. Howe's opinion is that the whole is not more than 600 feet below the Victoria Nyanza (MS. note common circulated to me in 1871). It has been already noticed (ant. p. 49) that Sir H. Howe's opinion is that the basin of the Albert N. is longer than the Victoria N. (see above, note 1, p. 5).

but the river which issues from the north-eastern extremity of the Albert Nyanza, and which runs thence, with a course only a very little east of north, by Gondokoro to Kartoum, is undoubtedly the Nile¹—all other streams that join it from right or left are mere affluents and a description of the course of the Nile commences, therefore, most properly at this point, where the head-streams are for the first time joined together, and the whole waters of the Upper Nile basin flow in one channel.

The Nile quits the Albert Nyanza² in about N. lat. $2^{\circ} 45'$, and runs with a course that is very nearly north-east to the first cataract³ (lat. $3^{\circ} 36'$, long. $32^{\circ} 2'$), receiving on its way a small tributary, the Liny-Ame, from the S.E., which enters it a few miles above the cataract, in lat. $3^{\circ} 32'$. Below the junction the river has a width between the reeds that thickly fringe its banks of about 400 yards,⁴ which expands to 1,200 a little lower,⁵ where its course is obstructed by numerous islands. A rocky defile is then entered, through which the stream chafes and roars, reduced to a width of 120 yards, and forming a series of falls and rapids.⁶ At the same time the direction is altered, the river turning to the west of north, and running N.W. by N. til it touches long. $31^{\circ} 30'$, when it once more resumes its north-eastern course, and so flows to Gondokoro. On the way are at least three further rapids: but the

¹ See Baker's *Albert Nyanza*, vol. ii. pp. 94-103.

² The issue of the Nile from the Albert Nyanza, which would be seen from a distance of about 100 miles, not actually visited by a European (Baker, vol. i. pp. 124-5) was experimentally proved by Col. Gordon in that year.

³ See Baker's large map. Lieut.

Julian Baker places Afadda, which is very near the first cataract, in lat. $3^{\circ} 34'$ *Geograph. Journal* for 1874, p. 701.

⁴ *Albert Nyanza*, vol. ii. p. 293.

⁵ *Ibid.* p. 300.

⁶ *Ibid.* p. 287. In fifteen miles, between Afadda and the Asua, the fall is 222 feet, or nearly fifteen feet a mile (*Athenæum*, No. 2561, p. 372).

stream is said in this part not to be unnavigable,* as the volume of water is increased by numerous tributaries flowing in from the eastern mountains, one of which, the *Asua*, or *Asuta*,² is of some importance. From Gondokoro the Nile is without obstruction until it reaches Nubia. The river in this part of its course flows through an almost interminable region of long grass, swamps, and mar-shes, with endless windings and a current varying from one to three miles an hour.³ Its banks are fringed with reeds and with tangled masses of water-plants, which make it impossible to calculate the real width of the stream; the clear space between the water-plants is sometimes as little as 100, and scarcely anywhere more than 500 yards. The general course is from south to north, but with a strong bend to the west between lat. 6° and 2° 30', after which the direction is east, and even partly south of east, to the junction with the Sobat (lat. 9° 21'). This river, which has a long and circuitous course from the Kaffa country augments the main stream with a considerable body of water. It is 120 yards wide at its mouth in the dry season, and is sometimes from twenty-seven to twenty-eight feet deep, with a current of between two and three miles an hour.⁴ Between Gondokoro and the Sobat the Nile receives on its left bank the Bahr Ghazal from the Darfur country, and sends off on its right bank a

* Col. Gosseline's accounts have amounted at this point to the one and have shown the Nile to be a water from the Mediterranean to the Albert Nyanza except for the space of about 2000 miles.

¹ *Nubia* is the form used by Sir S. Baker. (Albert Nyanza, vol. i. pp. 267, 268, 269.) *Nubia* is also preferred by his nephew, Lieut. Baker

(*Geographical Journal* for 1874, p. 41). The river below its mouth with the Sobat was 120 yards broad, and knee-deep in March 1871 (ibid.). It is said to be important from April 15 to November 15, dry after that date. (Albert Nyanza, vol. ii. p. 268.)

² Albert Nyanza, vol. i. pp. 32-34. ³ Ibid. p. 40.

branch—the Bahr Zeraffe or Geraffe river,¹—which leaves the main stream in lat. $5^{\circ} 20'$ and rejoins it in lat. 9° , about thirty-six miles above the entrance of the Sobat river.² After receiving the Sobat, the Nile, which has now about 700 yards of clear water,³ runs through a flat and marshy country, with a slow stream and a course that is a very little east of north to Khar town,⁴ in lat. $15^{\circ} 36' 6''$, where it receives its chief affluent, the Bahr el Azrak or Blue Nile, which, until the recent discoveries, was considered by most geographers to be the main river.

The B. or Nile rises in the highlands of Abyssinia, in lat. 11° , long. 37° nearly,⁵ at an elevation of above 6,000 feet.⁶ Its course is N N W to Lake Tzana or Demben, which it enters at its south-western end and leaves at its south-eastern corner. From this point it flows S. E. and then S. to the tenth parallel of north latitude, when it turns suddenly to the west, and, passing within seventy miles of its source, runs W by N and then almost due north west to Khartoum.⁷ It receives on its way the waters of numerous tributaries,

¹ *Albert Nyansa*, vol. i. p. 48.

² *Geograph. Journal* for 1846, p. 38. In this part of its course, where the water is not exposed, the Nile is often obstructed by great masses of floating vegetation, which even form dams across the river. Canals have to be cut through these obstructions: or else the water may pass up or down stream. (about Bahr in *Geograph. Journal* for 1871, pp. 36–40. *Albert Nyansa*, vol. i. p. 220–232.)

³ *Albert Nyansa*, vol. i. p. 44.

⁴ Sir S. Baker makes the latitude of Khartoum $15^{\circ} 20'$, but the mean result of a number of observations taken recently is $15^{\circ} 36' 6''$: see the

Geographical Journal for 1871, p. 71).

⁵ So Bruce (*Travels*, vol. v. p. 303). I am not aware that there have been any more recent observations.

⁶ Humboldt (*Central Asia*, p. 60) gives the elevation as 1553 toises, or 6106 English feet.

⁷ The courses of the Blue Nile and its affluents were in part explored by Sir S. Baker in 1861 & 2. He descended the Bahr from about lat. 14° nearly to its junction with the Blue Nile and then the Blue Nile itself to Khartoum: see his *Nile Tributaries*, pp. 351–375.

whereof the chief are the Rahad, the Dinder, and the Tamei. In the dry season the stream is small;¹ but during the great rains it brings with it a vast volume of water, charged heavily with earthy matter of a red colour, and contributes largely to the swell of the Nile and the fertilising deposit which gives its productiveness to Egypt.²

The White (or true) Nile at its junction with the Blue is about two miles in width, when the water is at a medium height.³ From this point it flows at first nearly due north, but after a while inclines towards the east, and where it receives its last tributary, the Athara, has reached its extreme easterly limit, which is $L. \text{ long } 34^{\circ}$ nearly. The latitude of the junction is $17^{\circ} 37'$, according to Sir Samuel Baker.⁴ Here—1,100 miles from its mouth—the river has its greatest volume. Between the Athara junction and the Mediterranean not a single stream is received from either side; and the Nile runs on for 1,100 miles through dry regions of rock and sand, suffering a constant loss through absorption and evaporation,⁵ yet still pouring into the Mediterranean a volume of water, which has been estimated at 150,566 millions of cubic metres a day in the low, and at 705,514 millions of cubic metres a day in the high season.⁶ In lat. $17^{\circ} 37'$ the volume must be very much more considerable.

After receiving the Athara, the direction of the Nile is $N \text{ NW}$ for about 150 miles to Abu Hamed, after which it proceeds to make the greatest and most remarkable bend in its entire course, flowing first south-

¹ Baker, *Albert Nymans*, vol. i. p. 7.

² *Ibid.* p. 8. *Nile Tributaries*, pp. 37¹ et seqq. (4th edition).

³ *Albert Nymans*, vol. i. p. 33.

⁴ *Nile Tributaries* Preface p. viii.

⁵ Baker, *Albert Nymans*, vol. i. p. 6.

⁶ See Wilkinson in the author's *Herodotus* vol. ii. p. 6 (3rd edit.)

west, then north, then north-east, and finally, for a short distance, south-east, to Korosko, in lat $22^{\circ} 44'$. Cataracts are frequent in this portion of the river,¹ and, at once to avoid them and shorten the circuitous route, travellers are accustomed to journey by camels for 230 miles across the Nubian desert,² leaving the Nile at Abu Hamad and rejoining it again at Korosko in about seven or eight days.³ From Korosko the general course is north-east for about sixty or seventy miles, after which it is north and a little west of north, to Assuan (lat $24^{\circ} 5'$). Here Egypt begins—the longest cataract is passed—the Nubian granite and syenite give place to sandstone⁴—and the river, having taken its last plunge, flows placidly between precipitous cliffs, less than three miles apart, with narrow strips of cultivable soil between them and the water.⁵ The course is north, with slight deflections to east and west, past Ombos (Koum Ombos) to Siutah,⁶ where the sandstone rocks close in and skirt the river for a distance of three-quarters of a mile.⁷ The valley then expands a little: there is a broadish plain on the left, in which stand the ruins of important cities,⁸ the stream bends some-

¹ Three main cataracts are commonly reckoned between Abu Hamad and Khartoum, but Belzoni notes five between Korosko and Khartoum (his map, opp. p. 456) and there are at least two others between Khartoum and Abu Hamad.

² This was the route taken by Bruce in 1773 by Beaulieu in 1814, and by Baker in 1831. It is now a road in regular use.

³ Belzoni, *Albert's Voyages*, vol. i. p. 4. See *Tributaries*, p. 4.

⁴ See General in the *Descriptive de l'Égypte*, 'Hist. Nat.' vol. i. p. 343. 'L'Égypte semble commencer en quelque sorte à ce point, et se ter-

miner. Compare Wilkinson's *Topography of Thebes*, p. 442. Kendrick, *Ancient Egypt*, vol. i. pp. 350, &c.

⁵ *Descriptive*, 'Hist. Nat.' vol. ii. p. 341.

⁶ See the map attached to Belzoni's *Travels* and compare the still more exact one of the *Descriptive de l'Égypte*, vol. ii. pl. 100, which leaves nothing to be desired.

⁷ *Descriptive*, 'Hist. Nat.' Compare Wilkinson's *Topography*, pp. 434-437. Compare also Belzoni's 'Antiquities of Egypt.'

⁸ Especially Tell el Apehiropolis Magna and Tell el-Latopolis, both

what to the west, until a little below Esné (Latopolis), the Nile again approaches the delta called the Gibeon, or the two mountains, is passed, the sandstone ends and is succeeded by limestone ridges;¹ and the Nile, turning to the north-east, flows through the plains of Hermopolis and of Thebes, the first really wild space on which it has entered since it issued from the Nubian desert. Below Thebes the northern course is again resumed and continued to Densyra, Tenytaria, when the stream turns and flows almost due west to Abydos, Arish-el-Mattouri, thence proceeds diagonally-west across the 27th parallel to Cusé (Qunyeh) in lat. 27° 27'. The valley between Abydos and Cusé is from six to ten miles wide,² and the left bank is watered by canals derived from the main stream. Beyond Cusé the course of the Nile is once more nearly due north to Cynopolis (Barnakout), in lat. 28° 18', after which it is N.N.E. to the convent of St. Antony (lat. 29° 14'). A little below Cusé,³ the Great Canal of Egypt, known as the *Bahr-Joush*, or the River of Joseph, goes off from the Nile on its left bank, and is carried along the base of the Libyan range of hills a distance of 120 miles to Zaouy⁴ or Zouyeh in lat. 29° 22', where it rejoins the main river

of which are on the left bank. *Description*, loc. cit. *Topography of Thebes*, p. 123 and 124. Koseki (*loc. cit.* p. 123) places it on the right bank.

Scarcely speaking the sandstone ends and the limestone begins, as it is a little above the lat. p. 27. The center is opposite El Quneh, about fourteen miles above Esné (*Topography*, p. 123).

¹ *Description*, p. 315, and map.

² At Darout-el-Sherif, in lat. 27° 34' (*Description*, p. 315). Mr.

Koswick regards this canal as branching off more than a hundred miles higher up the Nile, at a junction near Densyra, about 120 miles above Esné (*loc. cit.* p. 123). But the French excavations which he mentions at Densyra show that branch is more, when excavated from the junction to Syout, 120 miles, a little north of which it re-joins the Nile.

Zaouyeh is the form used by Herodotus. Zouyeh was the French name. This name is probably the form of the Greeks and Romans.

length more than double that of the Tigris, more than one-fourth longer than that of the Euphrates, and considerably beyond that of the Indus, Oxus, or Ganges.

The Nile, it will have been seen, has not many tributaries. The chief are the Atbara and Bahr-el-Azrek (or Blue Nile) from Abyssinia, the Sobat from the Kaffa country, and the Asua from the Mara and adjacent mountains. These all flow in from the east or right bank. From the other side the only tributaries received are the Bahr-el-Ghazal, which is said to give "little or no water,"¹ the Yé, which is described as a third class stream,² and another unnamed river of the same character.³ The important affluents are thus only the Sobat, the Bahr-el-Azrek, and the Atbara.

Of these, the Bahr-el-Azrek has been described already.⁴ The Sobat is known only in its lower course. It is "the most powerful affluent of the White Nile,"⁵ and is said to be fed by numerous tributaries from the Galla country about Kaffa, as well as by several from the Berri and Lateoka countries. The course of the main stream⁶ is believed to be at first south, between the 10th and the 15th parallels, after which it runs south-west, and then north-west to its junction with the White Nile in lat. 9° 23' 14". It has a strong current, and in the rainy season (June

length of about 300 miles more, or 2,800 miles.

¹ Baker, *Albert Nyanza*, vol. i. p. 49, vol. ii. p. 408. The upper portion of the stream forming the Bahr-el-Ghazal has been explored by Herr Schweinfurth and is carefully laid down in his large map (*See Heart of Africa*, vol. i. opp. p. 1).

² Baker, *Albert Nyanza*, vol. ii.

p. 308.

³ Ibid.

⁴ See above pp. 13-4.

⁵ Baker, *Albert Nyanza*, vol. ii. p. 303.

⁶ See Baker's small map, *Albert Nyanza*, vol. i. opp. p. xx, reproduced in his *Nile Tributaries and the Senegal*.

to January) brings down a large body of water, being at its mouth sometimes 250 yards wide¹ and nearly thirty feet deep.²

The Atbara is not a permanent river. In the spring and early summer, from the beginning of March to June, it is for upwards of 150 miles from its junction with the Nile perfectly dry, except in places.³ In the deeper hollows of its sandy channel, at intervals of a few miles, water remains during these months; and the denizens of the stream, hippopotamuses, crocodiles, fish, and large turtle, are crowded together in discontinuous pools, where they have to remain until the rains set them at liberty.⁴ This change occurs about the middle of June, from which time until the middle of September the storms are incessant, and the Atbara becomes a raging torrent, bringing down with it in wild confusion forest trees, masses of bamboo and drift-wood, bodies of elephants and buffaloes, and quantities of a red soil washed from the fertile lands along its course and the courses of its tributaries. These are the Setite, the Royan, the Saluan, and the Algrah—all of them large rivers in the wet season, and never without water even at the driest time.⁵ Increased by these streams, the Atbara is, from June to September, a great river, being 450 yards in average width and from twenty-five to thirty feet deep⁶ for many miles above its junction with the Nile, in lat. $17^{\circ} 37'$ nearly.

¹ *Geograph. Journal* for 1844, p. 34.

² Baker's *Albert Nyanza*, vol. 1, p. 47.

³ *Ibid.* p. 48. Compare *Nile Tributaries*, pp. 22-3.

⁴ *Albert Nyanza*, vol. 1, p. 10, *Nile Tributaries*, p. 25.

⁵ *Albert Nyanza*, vol. 1, p. 10.

⁶ *Ibid.* p. 48. The courses of the Blue Nile and Atbara together with their tributaries, are well represented in the sketch of the map accompanying the *Nile Tributaries of Abyssinia*, opp. p. 1.

The great inundation of the Nile, which causes the peculiar fertility of Egypt, commences ordinarily towards the end of June or beginning of July, and continues till November or December. The rise at Cairo is on average years between twenty three and twenty-four feet,¹ but it is sometimes as much as twenty six, and sometimes as little as twenty-two feet.² In Upper Egypt, where the valley is narrower, the rise of course is greater. At Thebes the average increase is reckoned at thirty six feet, while at Syene (Assouan) it is about forty feet.³ On the other hand, in the open plain of the Delta the height to which the water rises is very much less, being about twenty feet near Heliopolis, eleven at Aous and Mendes, and no more than four at the Rosetta and Damietta embouchures.⁴ The extent to which the inundation reaches depends upon the height attained by the river. If the rise is under the average, much of the higher ground is left uncovered, and has to be irrigated with great trouble by means of canals and sluicks or hand-swipes. If, on the contrary, the average is much exceeded, calamitous results ensue;⁵ the mounds which keep the water from the villages are overflowed or broken down; the cottages, built of mud, collapse and are washed away; the cattle are drowned; the corn in store is spoiled, and the inhabitants with difficulty save their lives by climbing trees or making their way to some neighbouring eminence.

¹ The French savants made the average rise 7416 inches. *Description Hist. Nat.* vol. iv. p. 1621, which is 2422 English feet. But Dr. W. Jackson says the rise at Old Cairo is sixteen cubits, or twenty-eight feet. (See the author's *Hieroglyphics*, vol. i. p. 267, and ed.)

² *Description*, &c.

³ W. Jackson, in the auth. or's *Hieroglyphics*, &c.

⁴ *Ibid.*

⁵ See the description of an inundation rise in Boissier's *Operations and Disasters*, pp. 280-285. Extraordinary inundations in ancient times were equally disastrous (*Ann. H. N.* &c.).

Providentially, these excessive inundations occur but seldom; the uniformity which characterises the operations of nature is nowhere more observable than in Egypt; and a rise of even two feet above the average is a rare and unusual occurrence.

It has sometimes been supposed that, although within the time since Egypt has been subjected to modern scientific observation the results presented are thus uniform, yet in the course of ages very great changes have happened, and that still greater may be expected if the world continues to exist for a few more thousand years. Herodotus declares¹ that less than one hundred years before his visit to Egypt, or in the fourteenth century B.C.,² the Nile overflowed and the country below Memphis so much as it rose so little as eight cubits, and as in his own day, for the inundation to be a full one, the rise required was sixteen cubits, he concludes that the land had risen eight cubits in nine centuries. At such a rate of growth, he observes,³ it would not be long before the fields would cease to be inundated, and the boasted fertility of Egypt would disappear altogether. Had the facts been as he supposed, his conclusion would not have been erroneous, but all the evidence which we possess seems to show, that the rise of the Nile during the flood time has never been either greater or less than it is at present;⁴ and that,

¹ Herod. ii. 14.

² The voyage of Herodotus to Egypt was probably during the Achaian campaign which was from the 480 to the 475. Nine hundred years before this would be 1575 B.C.

³ Herod. l. c. The views of Herodotus were adopted by Dr Shaw in the last century, who argued that in process of time the

whole country might be raised to such a height that the river would not be able to overflow to her use, and that, consequently, from wanting the means for it, would for want of the annual inundation, become a barren waste. (See also the last part of the introduction to *Prodromus*, vol. i. p. 240.)

⁴ Herodotus tells us that sixteen cubits, or twenty-four feet, was the

though the land is upraised, there is no need of any greater rise of the river to overflow it. The explanation is, that the bed of the river is elevated in an equal ratio with the land on either side of it; and the real effect of the elevation is rather to extend the Nile irrigation than to contract it, for as the centre of the valley rises, the waters at the time of their overflow spread farther and farther over the base of the hills which bound it—the alluvium gradually extends itself and the cultivable surface becomes greater.² If the soil actually under cultivation be less now than formerly, it is not nature that is in fault. Mohammedan injustice checks all energy and enterprise; the oppressed *fellaheen*, having no security that they will enjoy the fruits of their labours, are less industrious than the ancient Egyptians, and avail themselves more scantily of the advantages which are offered them by the peculiar circumstances of their country.

In one part of Egypt only does it seem that there has been any considerable change since the time of the Pharaohs. A barrier of rock once crossed the river at Siensis, and the water of the Nile south of that point stood at a much higher level.³ Broad tracts were overflowed at that period which the manda-

normal rise in history, p. 460, 470). A statue of the Nile at Rome, surrounded by sixteen different figures, indicates that the rise was sixteen cubits in the time of the Roman Empire. Sixteen cubits is assigned by Aldemini, the Arabian astronomer, as the measure between excess and defect only A.D. 1200, and twenty-four feet is said to be the mean rise of the river at Cairo at our own day. Wdk. n. n., in the author's *Herodotus*, vol. ii. p. 267, 3rd edit.).

¹ *Inscription de l'Egypte*, Hist. Nat. vol. i. p. 490. 'En effet, si les points de mesure existaient, il en est de l'Egypte la même cause existait aussi le fond du Nil, de sorte que la profondeur de ce fleuve augmentait à la mesure qu'il restait à peu près la même.

² *Herodotus Ancient Egypt* vol. i. p. 40. Wilkinson in the author's *Herodotus*, vol. i. p. 15, note ⁴.

³ See Wilkinson in the author's *Herodotus*, vol. ii. p. 208.

tion now never reaches.¹ But these tracts belonged to Ethiopia rather than to Egypt, and within the latter country it was only the small portion of the Nile Valley between 'the first cataract' and Suddis that suffered any disadvantage. In that tract the river does not rise now within twenty-six feet of the height to which it attained anciently,² and though the narrowness of the valley there prevented the change from causing a very sensible loss, yet no doubt some diminution of the cultivable territory was produced by the giving way of the barrier.

It has long been known³ that the annual inundation of the Nile is caused, at any rate mainly,⁴ by the rains which fall in Abyssinia between May and September,⁵ but it is only recently that the entire Nile system, and the part played in its economy by the Abyssinian and Equatorial basins, have come to be clearly understood and appreciated. The White Nile is now found to be, not only the main, but the only true river—fed by the great Equatorial lakes, and supported by a rainfall which continues for more than nine months of the year, from February to November,⁶ this mighty and unflagging stream carries down to the Mediterranean a vast and only slightly varying⁷ body of water, the amount of

¹ Especially in the plains of Dongola, about lat. 19°.

² W. G. L. G. G. G.

³ See *Annuaire de l'Institut de France*, 1841. *Philosophy, In Ind. et Civ.* p. 300. And must be quoted by Shaw, *Travels*, vol. i. p. 215. Rawlin, *Ancient and Modern Egypt*, p. 40, &c.

⁴ The first inundation is beyond all question caused by the Abyssinian rivers, but the flooding would scarcely continue so long as it does,

if it were not for the White Nile, which is highest in November.

⁵ Baker, *Annuaire de l'Institut de France*, 1841. *Philosophy, In Ind. et Civ.* p. 300. *Travels*, vol. i. p. 215. *Annuaire de l'Institut de France*, 1841. *Philosophy, In Ind. et Civ.* p. 300.

⁶ *Albert Agassiz*, vol. ii. p. 407.

⁷ This expression is not to be taken quite literally. The White Nile rises at Lamina, near Gondokoro, at a more than four feet (see *Geograph. Journal* for 1874, p. 44),

which may be estimated by considering the volume poured into the sea, even when the Nile is lowest, which is said to be above 150,000 millions of cubic metres daily.¹ The contribution of the Blue Nile at this season is so small,² that it must be considered a barely sufficient set-off against the loss by absorption and evaporation which the stream must suffer in the 1,400 miles between Khartoum and the sea, and thus the whole of the 150,000 millions of metres may be put to the account of the White Nile. Were the White Nile diverted from its course above Khartoum, the Blue Nile alone would fail in the dry season to reach the Mediterranean; it would shrink and disappear long before it had passed the Nubian desert,³ and Egypt would then be absolutely without water and uninhabitable. But the abundant reservoirs under the Equator forbid this result, and enable the river to hold its own and make head against the absorbing power of the desert and the evaporating power of the atmosphere where it traverses a space of above sixteen degrees with a course which, including only main bends, cannot be far short of 1,400 miles.

On the other hand, without the Abyssinian streams, it is doubtful whether the Nile would ever rise above its banks or flood Egypt at all. If it did, it is certain that it would leave little deposit, and have but a slight fertilising power.⁴ The Atbara and Blue Nile bring down the whole of that red argillaceous mud,⁵ which

at Tivytha in lat. 9° 25' as much as 14 cent. inches. (ibid. p. 42.) at Khartoum it is only more than 6 feet higher. (Albert Nyman, vol. i. p. 14.) In the dry season compared with that of the Blue Nile and the Atbara.

¹ See above, p. 14.

² Baker, *Albert Nyman*, vol. i. p. 7, *Nile Tributaries*, p. 173.

³ Baker, *Albert Nyman*, vol. i. p. 10.

⁴ With regard to the author's *Hermopolis* vol. i. p. 20, note 1.

⁵ The mud was made by the French savants showed the Nile deposits to

Nile Valley, the great plain of the Delta, the curious basin of the Fayoum, the Eastern Desert, and the Valley of the Nitron Lakes are regions which have a natural distinctness, and which seem to deserve separate treatment. It is proposed, therefore, to describe these five tracts severally before proceeding to an account of the countries by which Egypt was bordered.

The Nile Valley from Syene to the apex of the Delta is a long and narrow strip of the most fertile land in the world, extending from lat. $24^{\circ} 5'$ to $30^{\circ} 10'$, a distance of above six degrees, or 360 geographical miles. The general direction of the valley is from south to north, but during the greater portion of the distance there is a tendency to incline towards the west; this prevails as far as lat. $28^{\circ} 18'$, where E. long. $30^{\circ} 40'$ is touched, after which the inclination is for above a degree to the east of north as far as Atfieh, whence the valley runs almost due north to the old apex of the Delta near Herapour. Through these deflections the length of the valley is increased from 360 to about 500 geographical miles, or 580 miles of the British statute measure. The valley is extremely narrow from Syene to near Thebes,¹ where it expands;² but it contracts again below the Theban plain, and continues narrowish until How or Diospolis Parva, whence it is, comparatively speaking, broad³ to about Atfieh. It is then again narrow⁴ till it expands into the Delta below Cairo. The greatest width of the valley is about fifteen, the least about two

¹ *Description de l'Égypte*, 'Hist. Nat.' i. c. p. 344. Wilkinson, *Geography of Thebes*, pp. 461-2, Kenrick (on sand Egypt) vol. i. p. 35.

² *Description*, loc. cit. Kenrick, p. 41.

³ That is, from twelve to fifteen miles. We know in the author's *Herakleum* v. c. p. 11, note.

⁴ *Description*, 'H. N.' vol. ii. p. 340. Compare Herod. ii. c. and Strabo, *Persia* p. 103.

miles.¹ In many parts, on the western side especially, a sandy tract intervenes between the foot of the hills and the cultivated territory,² which is thus narrowed to a width that rarely exceeds ten miles.

The great plain of the Delta is, speaking roughly, triangular; but its base towards the sea is the segment of a circle and not a straight line. The deposit which the Nile has brought down during the long course of ages causes a projection of the coast line, which in E. long. $31^{\circ} 10'$ is more than half a degree in advance of the shore at Pelusium and at Marea. Like the Nile valley, the Delta is bounded on either side by hills; on the west by a range which runs N W from Memphis to Lake Marea, and then W to the coast near Pithone (long. 29° nearly); on the east by one which has a general north-easterly direction from Cairo to Lake Serbonis and Mount Casius.³ The distance along the coast line from Pithone to Mount Casius is about 300 miles;⁴ that from the apex of the Delta to the sea about a hundred miles.⁵ It is believed that the old apex was about six miles higher up the stream than the present point of separation,⁶ which is in lat. $30^{\circ} 13'$, whereas the old point of separation was about lat. $30^{\circ} 8'$. The entire Delta is a vast alluvial plain without a natural elevation of any kind; it is intersected by numerous streams derived from the two great branches of the Nile, and has experienced in the course of time very great

¹ Occasionally, as the first cataract at Syene, and at Farafra, the hills close in and leave little or no ground between the cliffs and the river. See above, pp. 15 & 16, and compare the *Description*, 'IL N.' vol. ii p. 481.

² *Description*, pp. 345, 346. &c.

³ The western range is *scabrous*, the eastern one is penetrated by a

valley in lat. $30^{\circ} 32'$ along which was carried anciently the artificial canal which united the Nile with the Red Sea.

⁴ See Wilkinson in the author's *Herodotus* vol. i p. 7, note.

⁵ *Ibid* p. 10, note.

⁶ *Description*, 'Hist. Nat.' vol. ii p. 468; Wilkinson, *Modern Egypt*, vol. i. p. 401.

changes in respect of its water-courses.¹ The general tendency has been for the water to run off more and more towards the west. The Pelusiac branch, which was originally a principal one,² is now almost entirely dried up, the Tanitic and Mendesian branches have sanilarly disappeared, the present most easterly mouth of the Nile is the Damietta one, which was originally the fourth, as one proceeds along the coast from east to west. Even this conveys but a small proportion of the Nile water, and tends to silt up. At Rosetta there is a bar across the mouth of the river, and the Mahmoudieh canal, which connects Alexandria with the Nile at Fouch, forms the only permanently navigable channel between the coast and the capital. The cause of this gradual change seems to be the current in the Mediterranean, which runs constantly from west to east along the Egyptian coast, and carries the Nile mud eastward, depositing it little by little as it goes. Port Said is continually threatened with destruction from this cause, and it is only by constant dredging that the mouth of the canal can be kept clear.

About one-fourth of the natural area of the Delta is occupied by lakes, which are separated from the sea by thin ones of rock or sand bank. Commencing on the west we find, first, Lake Marea or Mareotis, which extends from Phatime for thirty-five miles in a north-east direction, and runs inland a distance of five-and-twenty miles towards the south-east. Adjoining it on the east, and separated from it by only a narrow strip of alluvium,³ is Lake Menelaotes (now Ma'dyeh), a basin

¹ On these changes see the *Description of Egypt*, vol. i. p. 96-70, and compare Wilkinson's note on the same *Herodotus*, vol. ii. p. 26, etc.²

² Herod. ii. 17.

³ *Description*. Hist. Nat. vol. ii. p. 118. Along this strip runs the line of the Alexandrian canal.

of no great size, its dimensions being about ten miles by seven or eight. Both these lakes are protected from the sea by a low limestone range,¹ which terminates in the rock forming the western extremity of Aboukir Bay. From this point as far as Mount Cinius, the rest of the coast consists entirely of sand and aluvium.² South of Aboukir Bay is Lake Metoetes (*Lakou*), with a length of twenty miles and a width of about ten, reaching on the one side nearly to Lake Ma'dyeh, and on the other to the Bolbitine or Rosetta branch of the Nile. At a little distance beyond the Rosetta branch commences Lake Bourlos (*Lacus Buthicus*), which has a breadth of twenty miles with a length of nearly forty,³ and is divided from the Mediterranean by a thin tongue of sand extending from the Rosetta mouth to the most northerly point of Egypt, opposite Belym. A broad tract of land now intervenes between Lake Bourlos and the Damietta branch of the Nile; but east of the Damietta branch occurs almost immediately another lake, the greatest of all, the Lake Menzalah, which has a length of forty-five miles and a width in places of nearly thirty. The country south and south-west of this lake is a vast marsh,⁴ containing only occasional dry spots, but the resort in all times of a numerous and hardy population. Still further to the east, beyond the Pelusian mouth, and beyond the limits of the Delta proper, is Lake Serbonis, which has a length of fifty miles, but a width varying from one mile only to six or seven. A

¹ Ibid. Compare Wilkinson in the author's *Descriptive*, vol. ii. p. 27, note 2.

² *Description*, pp. 348, 33.

³ *Ibid.* p. 33.

⁴ See the French map, and com-

pare that given by Dr Brugsch in his *paradeise* on the Exodus of the Israelites.

Ibid. ii. 102, 140. Thiersch, 100, &c. Compare Brugsch *Lehrbuch der Monumental-Egyptologie*, p. 11.

low and narrow sand-bank,¹ midway in which the Mons Casius rises, separates this lake from the sea.

It has been much disputed whether the Delta projects increasingly into the Mediterranean, and whether consequently it is now larger than in ancient times. The French savants who examined the country at the time of Napoleon's great expedition were decidedly of opinion that the coast-line advanced constantly,² and regarded the general area of the Delta as thus considerably augmented. They thought, however, that as much land had been lost eternally by the neglect of the old dykes, and the enlargement of Lakes Bourlos and Menzalen,³ as had been gained from the sea, and believed that thus the cultivable area of the Delta was about the same in their own day as anciently.

On the other hand, Sir Gardner Wilkinson declares that the 'Mediterranean has encroached, and that the Delta has lost instead of gaining along the whole of its extent from Canopus to Pansouh.' He maintains that 'the land is always sinking along the north coast of Egypt, and appears to think that the Nile delta is barely sufficient to compensate for this continued subsidence. According to him⁴ 'the Nile now enters the sea at the same distance north of the Lake Maris as it did in the age of early Kings of Egypt,' and 'the sites of the oldest cities are as near the seashore as they ever were.' He thus believes the coast-line to have made no advance at all in historical times, and appears even to regard the remarkable projection of the

¹ Brugsch supposes the Ismaïliya to have narrowed along this sand-bank.

² *Descriptum de l'Égypte* 'Hist. Nat.' vol. ii. pp. 372-3, 386, 404, &c.

³ *Ibid.* 'Antiquités,' vol. ii. p. 1

91, 'Hist. Nat.' vol. i. p. 429.

⁴ See the author's *Hieroglyphs*, vol. ii. p. 6, note ², and compare Wilson, *Ancient Egyptians*, vol. i. p. 7.

land between the Canopic and Pelusiac mouths as an original formation and not the result of deposit.

It is difficult to decide between two such weighty authorities, but it may be observed that the English Egyptologist is scarcely consistent with himself, since, while stating that the sea 'has encroached,' he shows that the Nile enters it at the *same* distance below Lake Mœris as formerly, which implies that the sea has not encroached. It may further be remarked that he gives no proof of the subsidence of the coast along the north of Egypt, and that his statement on the subject is open to question. On the whole, we may perhaps with most reason conclude that there is an advance, especially towards the east, whether the mud is swept by the current, but that the progress made is slow and the gain of territory inconsiderable.

The curious basin of the Fayoum has from a remote antiquity attracted the attention of geographers,¹ and in modern times has been carefully examined and described by M. Jomard² and M. Lammont de Bellevalde.³ It is a natural depression in the Libyan chain of hills, having an area of about 400 square miles,⁴ of which 150 are occupied by a long and narrow lake,⁵ the Birket-el-keroun (or 'Lake of the Horn'), whose waters cover the north-western portion of the basin. The whole

¹ Herod. ii. 140. Strab. vii. 13, *Plin. H. N.* v. 10, § 10, *Diod. Sic.* i. 52, *Plinop. Met.* i. 9.

² See the *Mémoires sur le lac Mœris* in the *Revue de l'Égypte*, * *Antiquaire*, vol. i. pp. 71-114.

³ Lammont de Bellevalde's *Revue de l'Égypte* was published at Annuaire in 1847 by the *Société Égyptologique*. It is entitled, '*Mémoires sur le lac Mœris présente et du à la Société Égyptologique à juillet*

1842 par Lammont de Bellevalde, etc.

⁴ *Revue de l'Égypte*, *Annuaire*, *Revue de l'Égypte*, vol. i. p. 500 (translated by C. de B.).

⁵ It is now says the lake is 'about 30 miles long and has an average width of about 1000 feet' (vol. i. p. 500). Jean Boscley *offer a note*, vol. i. p. 344 extends the length to 40 miles. The name 'Birket-el-keroun' will be found in Jomard's *Mémoires*, pp. 583-4.

tract lies at a much lower level than that of the Nile valley, with which it is connected by a rocky ravine about eight miles in length, having a direction from N.W. to S.E., and lying in about lat. $29^{\circ} 20'$. Originally the basin was most probably cup-shaped; but at present the ground within it slopes from the opening of the gorge in all directions—to the north, the west, and the south—the upper ground consisting of deposits of Nile mud, which have accumulated in the course of ages. A branch from the Bahr-Yousuf (at Ilmu) was conducted in ancient times through the gorge, and an elaborate system of irrigation,² involving the construction of numerous dykes, canals, and sluices, brought almost the whole tract under cultivation, and rendered it one of the most productive portions of Egypt. The lake itself—which is a construction of nature and not of art—was of great value as a fishery,³ and the Arsinoite nome, in which the whole tract was called, took rank among the chief wonders of a most wonderful country.⁴

The Eastern Desert is by far the largest of all the divisions of Egypt. Its length may be estimated at above 500 miles, and its average width at 130 or 140 miles.⁵ Its entire area is probably not less than 65,000 square miles, or considerably more than two-thirds of the area of Egypt. It is in the main a region of rock, gravel, and sand, arid, waterless, treeless.⁶ On the whole

¹ Herodotus, p. 326.

An account of the system, appended, will be given in the chapter on the Agriculture of the Egyptians.

² Herodotus, i. 140. The Dioskourides would still be productive evidence, viz., *ἡ δὲ χώρα, ἢ ἔτι καὶ Μελίται*, &c. (i. 21.)

³ See also *ἡ ἀξιολογία τοῦ ποταμοῦ καὶ τῆς γῆς ἐν τῇ οὐρανῷ τῇ ἀριστοτέρῃ*.

⁴ Mr. Kossiak says: "The Red Sea is nowhere more than 50 miles from the base of the Nile, &c." (*ancient Egypt*, vol. i. p. 61.) but this is untrue. See G. Wilford, 1841, on the distance in a direct line, 175 miles. (See also *ancient Herodotus*, vol. ii. p. 11, note ⁴.) The French map in the *Description* shows the same.

⁵ See Nelson's *Travels*, pp. 305, 7.

of the Nile, the ridge rises in terraces,¹ which are steep and precipitous, presenting towards the west ranges of cliffs like walls, after this, mountains alternate with broad gravelly or sandy plains; the land gradually rises; the elevation of the hills is sometimes as much as 6,000 feet,² and is greatest about half way between the Nile and the Red Sea. The geological formation is amethystine towards the north, sandstone about lat. 25°, and granite in lat. 24°, but occasionally masses of primitive rock are intruded into the secondary regions,³ extending as far northward as lat. 27° 10'. In a few places the desert is intersected by rocky gorges of a less arid character, which furnish lines of communication between the Nile Valley and the Red Sea,⁴ of these the most remarkable are, one about lat. 30°, connecting Cairo with the Gulf of Suez,⁵ a second, in lat. 26°, uniting Coptos and Thebes with Cossair,⁶ and a third, branching off from the Nile in lat. 25°, and joining Edfou (Apollinopolis Magna) with Berenice,⁷ in lat. 23° 50'. Other similar gorges or ravines penetrate into the desert region for a longer or a shorter distance,

¹ In part the *Description*. Hist. Nat.² vol. 1, p. 110-111 and pp. 111-112. and see also Russell, *Ancient and Modern Egypt*, pp. 419-420; and Herodotus, *Ancient Egypt*, vol. 1, pp. 4, 19.

² *Description*. Hist. Nat. vol. 1, p. 4. "La chaîne de montagnes qui s'étend dans la partie septentrionale du désert par une multitude de pics et de sommets, les uns couverts de neige, les autres de sable et de cailloux." See also the *Tableau des Montagnes* (montagnes) which gives la partie haute le plus, la plus élevée de la chaîne et cause de ces formes diverses."

³ Herodotus, p. 102.

⁴ Burckhardt, *Reynolds's Karte*,

quoted by Kennick, vol. 1, p. 62, note 1.

⁵ *Description*, Hist. Nat. vol. 1, p. 345.

⁶ This is well marked in Herodotus map. The *Description* also gives it very clearly in the general Carte de l'Egypte, at the end of the *Description* quoted at p.

⁷ *Description*. Hist. Nat. 1, 3. Wilkinson's *Topography of Thebes*, p. 42. Herodotus, *Ancient Egypt*, vol. 1, p. 102.

This was traversed by Herodotus (*Travels* p. 102, 103). It is named by Mr. Kennick (loc. cit.), and represented on the Carte de l'Egypte of the *Description*.

and then suddenly terminate. For the most part these valleys are, to a certain extent, fertile. Trees grow in them,¹ and they produce in abundance a thorny plant, called *basillah*,² which affords a sufficient nourishment for camels, goats, and even sheep. In places the vegetation is richer. 'Delightful ravines, ornamented with beautiful shrubs,' and producing date trees and wild wheat, are said to exist in the northern portion of the desert,³ while near the Red Sea, in lat. 28° 45', the monasteries of St. Antony and St. Paul are situated in 'verdant spots,' and 'surrounded with thriving orchards of dates, olives, and apricots.'⁴ The great want of the region is water, which exists only in wells, scattered at wide intervals over its surface, and is always of an unpleasant and sometimes of an unwholesome character.⁵ The only really valuable portion of the Eastern desert is that of Mount Zabara,⁶ the region of the emerald mines, in lat. 24° 25', long 35° nearly.

The valley of the Natron Lakes⁷ is a long and narrow depression in the Libyan desert, lying chiefly between lat. 30° and 31°. It may be viewed as branching off from the valley of the Nile about Aboumyr, between the great pyramids of Gizeh and those of Sakkara. Its general direction is from S.E.E. to N.W.W., and it thus runs parallel with the western skirt of the Delta, from which it is separated by an

¹ Belzoni, *Travels*, pp. 305, 307, 308, &c. The trees mentioned are the acacia and sycamore.

² *Ibid.* p. 305 and Pl. 38.

³ Russell, *Ancient and Modern Egypt*, p. 413.

⁴ *Ibid.*

⁵ Belzoni, *Travels*, pp. 306, 314, 320 &c.

⁶ *Ibid.* pp. 313-315. Compare

Wilkinson *Topography of Thebes*, p. 420 and Russell *Ancient and Modern Egypt* pp. 413-4.

The chief authorities for this description are the French savants Chénier, Adrien, and M. Götze in 1807, whose Memoirs on the valley will be found in the *Inscriptions*, 'Etat Moderne' vol. i. pp. 273-285, and vol. ii. pp. 470-480.

and tract of limestone rock and gravelly desert, from thirty to fifty miles in width. The length of the valley from the point where it quits the Nile to the place where it is lost in the sands south of Marea a little exceeds ninety miles. The lakes occupy the central portion of the depression, lying between lat. $30^{\circ} 16'$ and lat. $30^{\circ} 24'$. They are six in number, and form a continuous line, which is reckoned at six French leagues,¹ or about sixteen and a half English miles. Their ordinary width is from 100 to 150 yards. The water is supplied from springs, which rise in the limestone range bounding the valley on the north east, and flow copiously from midsummer til December, after which they shrink and gradually fail till the ensuing June.² During the time of their failure some of the lakes become dry. Though the water of the springs which supply the lakes is quite drinkable, yet it contains in solution several salts, as especially the muriate of soda or common sea salt, the subcarbonate of soda,³ or natron, and the sulphate of soda; and these salts, continually accumulating in the lakes, which have no outlet, crystallise on their surface in large quantities, and become valuable objects of commerce.⁴ Excepting immediately round the lakes, there is little vegetation;⁵

¹ *Descriptum*, 'Etat Moderne, vol. i. p. 281.

² Don Androssey argues from this, with considerable force, that the water must be much lowered from the Nile and filter through the forty miles of intervening sand since the copious flow of the springs is exactly coincident with the time of the inundation.

³ Don Androssey says 'the carbonate' p. 282; but Walsby in my *Herodotus*, vol. ii. p. 142,

note 2, the subcarbonate. I am not chemist enough to know when to right.

⁴ The salt from one of the lakes is said to be of a red color and to have an odour like that of a rose (*Androssey* - &c.).

⁵ A few palms grow in places, and there are numerous locust-bushes. Otherwise the vegetation consists merely of the *Sida acuta*, and grasses which thickly fringe the margins of the lakes (*Ibid* p. 282).

yet the valley is permanently inhabited at the present day by the monks of three convents, besides being visited from time to time by caravans of merchants, bent on conveying its treasures to Cairo or Alexandria. South of the Nation Valley, and separated from it by a low ridge, is a waterless rivine, containing a quantity of pistachio wood, which has been regarded by some as an old branch of the Nile, and supposed to have a connection with the Birket el Keroun;² but this latter supposition is entirely erroneous,³ and it may be doubted whether the presumed connection with the Nile is not equally without foundation.⁴

The countries whereby ancient Egypt was bordered were three only, Ethiopia, Libya, and Syria including Palestine. Ethiopia, which lay towards the south, was a tract considerably larger than Egypt, comprising, as it did, not only Nubia, but the whole of the modern Abyssinia, or the tract from which flow the Atbara and Blue Nile rivers. It was also, in part, a region of great fertility, capable of supporting a numerous population, which, inhabiting a mountain territory, would naturally be brave and hardy.⁵ Egypt could not but have something to fear from this quarter, but a certain degree of security was afforded by the fact, that between her frontier and the fertile portion of Ethiopia lay a desert tract, extending for above six degrees, or more

¹ *Antiquities* p. 304. *It is said* p. 304 and 305.

² The supposed connection of the Nile and the rivine of the Nation Valley is a river which was a branch, however, is much disputed by the Arabs, and is waterless at present. There is a little branch of it in Egypt, which has a source in the Birket el Keroun, and is

pp. 304, 305. Another branch of the Nile is said to be the rivine of the Nation Valley, which is a river which is said to be the source of the Nile. *It is said* p. 304.

³ See the remarks of Mr. Leake, *Antiquities of Egypt* vol. 1, p. 71.

⁴ Compare Herod. lib. 2, 22. The waters of the Nile and the waters of the Nile are undeniable.

than 400 miles, between the mouth of the Atbara and Syenê. The dangers of the desert might indeed be avoided by following the course of the Nile; but the distance was under such circumstances very considerably increased, the march from Maroe to Syenê being augmented from one of 450 to one of 850 miles. Hence the ordinary route followed was that across the Nubian desert,¹ a distance of not less than ten days' march for an army, and thus, practically, it may be said that a barrier difficult to surmount protected Egypt on the south, and rendered her, unless upon rare occasions, secure from attack on that side.

The vast tract, known to the ancients vaguely as Libya, and inhabited by Libyans, extended from the Delta and the Nile valley westward across the entire continent,² comprehending all North Africa west of Egypt, excepting the small Greek settlements of Cyrene and Barca, and the Hæcæ colonies of Carthage, Utica, and Hippo. The geographical area was enormous, but the inhospitable nature of the region, which is for the most part an arid and unproductive desert, though dotted with palm-bearing oases,³ rendered it in the main unfit for the habitation of man, and kept the scattered tribes that wandered over its surface from multiplying. The portion of North Africa which borders on Egypt is particularly sterile and unattractive, a scant and sparse population can alone contrive to find subsistence amid its parched and barren wastes; and this population, engaged in a perpetual struggle for existence, is

Herod. ii. 25. Compare Huxley, *Travels in Asia*, p. 17; Buxtorf, *Abent. Nuyenze*, vol. i. p. 4; *Nile Expedition*, p. 4, &c.

¹ Herod. ii. 167.

² *Ibid.* iv. 181. The oases are

more numerous than Herodotus imagines, but still they were only a small proportion to the total territory. See Barth's *Mappe* in the fifth volume of our *Travels*, app. p. 1 and app. p. 457.)

naturally broken up into tribes which regard each other with animosity, and live in a state of constant war, rapine, and mutual injury. Combination is almost impossible under such circumstances; and thus the great and powerful monarchy of Egypt could have little to fear from the tribes upon its western frontier, which were individually weak, and were unfit to form leagues or alliances. Once alone in the history of Egypt does any great attack come from this quarter, some peculiar circumstances having favoured a temporary union between races ordinarily very much disinclined to act together.

On the east Egypt was protected along the greater portion of her frontier by a water barrier, a broad and impassable² mont, the Red Sea and its western prolongation, the Gulf of Suez. It was only at the extreme north where Africa is joined on to Asia, that on this side she had neighbours. And here, again, she enjoyed to some extent the protection of a desert. Egypt is separated from Syria by the sandy tract, known to the Arabs as El Ty, the 'Wilderness of the Wanderings'. The width of the desert is, however, not great; armies have at all times traversed it without much difficulty;³ and with the support of a fleet, it is easy to conduct a force

¹ The Maxie seem to have been the most powerful of the tribes (Lamartine, *Memoir*, vol. i, p. 427). They are mentioned by Herodotus (i. 16), and also Herodotus (i. 16), and also Herodotus (i. 16). Justin, xxi. 4. Josephus, *J. Ant.* vi. 1. and take a leading part in the great Libyan invasion which will be described in a later chapter.

² In the infancy of nations sea-barriers were of great importance, and could with difficulty be surmounted, owing to the dangers of navigation. The Red Sea, with its

rock-bound coast, its want of harbours, and its barbarous and cruel storms, was peculiarly dreaded.

³ The Phœnicians frequently, perhaps generally, conveyed their armies into Syria by sea, but more commonly the Egyptians, the Assyrians, Babylonians, and Persians traversed the desert when they made their invasions. The early Arab conquerors and the Crusaders marched through the desert frequently, and in recent times the Napoleon and Ibrahim Pasha.

along the coast route from Gaza to Pelusium. Accordingly, we shall find that it was especially in this quarter, on her north-eastern border, that Egypt came into contact with other countries, made her own chief military expeditions, and lay open to attack from formidable enemies. The strip of fertile land—alternate mountain and rich plain—which intervenes between the eastern Mediterranean and the Pa-myrene or Syrian desert, has at all times been a nursery of powerful and warlike nations—Emin, Rephaim, Philistines, Canaanites, Israelites, Hittites, Jews, Saracens, Druses. Here in this destrable region, which she could not help coveting, Egypt was brought into collision with foemen 'worthy of her steel'—here was the scene of her early military exploits—and hence came the assault of her first really dangerous enemy.* Moreover, it was through this country alone, along this fertile but somewhat narrow strip, that she could pass to broader and richer regions—to Mesopotamia, Assyria, Asia Minor—seats of a civilisation almost as ancient as her own—wealthy, populous, well-cultivated tracts,—next to the Nile valley, the fairest portions of the earth's surface. Thus her chief efforts were always made on this side, and her history connects her not so much with Africa as with Asia. For twenty centuries the struggle for the first place among the nations of the earth was carried on in these regions—Egypt's rivals and enemies were Syria, Assyria, Babylonia, Persia—her armies and those of her adversaries were perpetually traversing the Syrian and Palestinian plains and valleys—the country between the 'river of Egypt' and the Euphrates at Carchemish was the battle-ground of the 'Great

* The nation, called Hyksos by Manetho, probably a Semitic race.

Powers'—and the tract is consequently one with which Egyptian history is vitally connected. Its main features are simple and easily intelligible. A spur from *Laurus*¹ detaches itself n. e. long 37°, and, skirting the Gulf of Issus, runs south and a little west of south from the 37th parallel to beyond the 33rd, where we may regard it as terminating in Mount Carmel. Another parallel range² rises in Northern Syria about Aleppo, and, running at a short distance from the first, again runs towards the south in Hermon. Between them lies the deep and fertile valley of Coele-Syria, watered in its more northern parts by the Orontes, and in its more southern by the Litany. Extending for above 200 miles from north to south, almost in a direct line, and without further break than an occasional screen of low hills, Coele-Syria furnishes the most convenient line of passage between Africa and Asia, alike for the journeys of merchants and the march of armies³. Below Hermon the mountains cease, and are replaced by uplands of a moderate elevation. The country is everywhere traversable, but the readiest route is that which, passing from the Bekaa⁴ over the hills of Trifolice, descends into the plain of Esdraslon, and then, after crossing the low ridge which joins Carmel to the Samaritan highland, proceeds along the coast through the plain of Sharon and the Shephelah to the Egyptian frontier at the Wady el-Arsh. Such are the chief features of Syria

¹ This spur is known as *Antanus* in the north, then as *Taurus* and *Baragulus* towards the south, as *Libanus* or *Lebanon* in the Wady el-Arsh.

² This range bears various names towards the south, as *Kinney*, as *Yehanna*, &c. the range over against Lebanon.

³ See *Ancient Monarchies*, vol. iv. p. 201 (1st ed.).

⁴ This is the eastern part of the mountainous part of the Syrian range, see Tristram, *Land of Israel*, p. 1120, and compare Smith's *Descript. of the Bible*, vol. vi. p. 1405.

considered strategically. It presents one, and one only, regular line of march for the passage of armies. This line of march is from south to north, by Philistia, Sharon, the Esdraelon plain, Galilee, and the Cæsærian valley, to the latitude of Aleppo, whence are several routes to the Euphrates. There is also one *secondary* line, which passing out of Galilee to the north-east, and leaving Hermon and Anti-Lebanus to the left, proceeds by way of Damascus along the eastern skirt of the mountains to Chalcis, Gablala, and Hamaopolis. But directly, from west to east, through the Syrian desert, there is no route that an army can traverse. Caravans may pass from Damascus by Palmyra to Ctesiphon, and possibly may cross the desert by other lines and in other directions, but such routes must be left out of sight when the tract is viewed strategically. The line of communication between Africa and Asia, between Egypt and the Mesopotamian plain, so far as armies are concerned, lies north and south, by Palestine and Cæsæria to the latitude of Antioch and Aleppo.

Pontically, Syria, though scarcely suitable for the seat of a great power, is a country that may well hold a high secondary rank. Well watered and well wooded, possessing numerous broad valleys and rich plains, she can nurture a population of many millions, and in her mountain fastnesses can breed races of a high physical development and excellent moral qualities. The classical idea of Syrian weakness and sensuality¹ belongs to comparatively late times, and applies especially to the inhabitants of luxurious and over-civilised cities. In the mountain regions of Lebanon and Anti-Lebanus,

¹ See Her. *Od.* ii. 7, 8, *Soc.* i. 2, 1, *Pæper. Aegy.* i. 23, 21. iii. 4, 20, *Juvén.* *Soc.* iii. 92-96, &c.

on the table-land of Moab and Ammon, and even in the hill-tracts of Galilee, Samaria, and Judea, the natives are naturally hardy, warlike, even fierce. The land itself is favourable for defence, possessing many strong positions, capable of being held by a handful of brave men against almost any numbers. Syria was thus by far the most powerful of the countries bordering upon Egypt; and it was natural that she should play an important part in Egyptian history. Libya was too weak for offence, too poor to tempt aggression. Ethiopia was too remote and isolated. Syriandane was near, rich, attractive, too strong to be readily overpowered, too free-born to long to be held in subjection, of sufficient force to be occasionally aggressive, sure therefore to come frequently into collision with her neighbour, and likely to maintain an equal struggle with her for centuries. Above all, she lay on the road which Egyptian effort was sure to take; she was the link between Africa and Asia, she at once separated and united the countries which were the earliest seats of empire. If Egypt were ambitious, if she strove to measure her strength against that of other first-rate powers, she could only reach them through Syria; if they retaliated, it was on the side of Syria that she must expect their expeditions. We shall find in the sequel that, from the time of the twelfth to that of the twenty-sixth dynasty, connection between Egypt and Syria, generally hostile, was almost perpetual, and that consequently to all who would understand Egyptian history, a knowledge of Syria, both geographically and politically, is indispensable.

CHAPTER II.

CLIMATE AND PRODUCTIONS.

Climate of Egypt—of the Nile Valley—of the Eastern Highland. Vegetable Productions. Indigenous Trees and Plants. Plants ancient & cultivated. Indigenous Wild Animals. Domesticated Animals. Birds, Fish, Reptiles, and Insects. Mineral Products.

* PROVINCE. * * * * *
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In considering the climate of Egypt, we must begin by making a distinction between Egypt proper or the Valley of the Nile, including the Delta, and that desert and (comparatively speaking) mountainous tract which intervenes between the Nile valley and the Red sea, and which we have reckoned to Egypt in the preceding chapter.¹ The difference between the climates of the two regions is considerable, and no description which should extend to both could be at once minute and accurate.

The leading characteristics of the climate of the Nile valley are, combined warmth and dryness. In Southern Egypt, which lies but a very little outside of the tropic of Cancer, the heat during the summer time is excessive, being scarcely surpassed even by that of Central Bengal, which lies under the same parallel. The range of the thermometer throughout this portion of the year is from 100° to 112° in the shade during

¹ See above, pp. 32-4.

the daytime.¹ At night, of course, the heat is less, but still it is very great. In Northern Egypt several causes continue to keep the summer temperature at a lower level. The difference in latitude, which is seven degrees, by substituting oblique for vertical rays, causes a certain diminution in the solar power. The spread of the inundation over the low lands, happening at this time,² produces a general absorption, instead of a reflection, of the sun's rays; while the prevalence of northerly and north-westerly winds, noted by Herodotus³ as well as by modern observers,⁴ brings into the valley a continual current of air, coming from a cool quarter, and still further cooled by its passage over the Mediterranean. The summer may be considered to commence in April, and to terminate at the end of October. The heats at this time subside, and a mild, pleasant temperature succeeds, which continues with little change throughout the remainder of the year, until summer comes round again. Hence, Egypt has been said to have but two seasons, spring and summer.⁵ Snow and frost are wholly unknown, and the temperature rarely falls below 40° of Fahrenheit.⁶

The dryness of the Nile valley is very remarkable. In ancient times it was even believed that rain scarcely

Russell, *Ancient and Modern Egypt* pp. 53 & 54, 72, p. 90.

² Herod. i. 20. Compare Diod. Sic. i. 21 and *Antiquities of Egypt* in G.

³ Wilkins in the author's *Herodotus*, vol. ii. p. 20, note¹ (2nd Edition). Andrusov in the *Description de l'Égypte*, Hist. Moderne vol. i. p. 297.

⁴ See Andrusov's *Geography* p. 142. The Egyptians themselves speak of three seasons—spring,

summer, and winter (Diod. Sic. i. 11).

⁵ The lowest temperature registered at Cairo during the French occupation was 2° of Reaumur or 36° of Fahrenheit, which was reached on one night during January 1799. 64° was registered on one other night. The average temperature at night was about 46° (see the *Description de l'Égypte*, Hist. Nat. vol. iii. p. 332.)

ever fell in any part of it. Mela¹ calls Egypt 'a land devoid of showers;' and Herodotus regards even a slight drizzle² in the Thebaid as a prodigy. These views are exaggerated, but rest upon a basis of truth. There is less rain in Egypt than in almost any other known country. In the upper portion of the valley, showers ordinarily occur only on about five or six days in the year,³ while heavy rain is a rare phenomenon, not witnessed more than once in every fifteen or twenty years. A continuance of heavy rain for two or three days is almost unheard of,⁴ and would cause the fall of many buildings, no provision being made against it. In Lower Egypt the case is somewhat different. At Alexandria and other places upon the coast, rain is as common in winter as it is in the south of Europe. But during the rest of the year, as little falls as in the upper country; and at fifty or sixty miles from the coast the winter rains cease, the environs of Cairo being no less dry than that of the Thebaid. At the same time it must be noted that, notwithstanding the rarity of rain, the air is moderately moist, evaporation from the broad surface of the Nile keeping it supplied with a fair degree of humidity.

In the desert tract between the Nile valley and the Red Sea the air is considerably drier than in the valley itself, and the alternations of heat and cold are greater. In the summer the air is sulkyating, while in winter the days are cool, and the nights positively cold. Heavy rain and violent thunderstorms are frequent at this season; the torrid beds become full of water, and

¹ *De situ Orbis*, l. ii.

² *Hist. lib. ii. c. 10. et 11. ἡρόδοτος αὐτὸς ἐν τῇ αὐτῇ φράσει λέγει. Μὴδὲς τὸ αὐτὸ λέγει ἐν τῇ Περιήγησιν ἢ ἱστορίᾳ. vol.*

lib. p. 82. whence Herodotus

³ We learn from the author's *Herodotus*, vol. ii. p. 14.

⁴ *Ibid.* p. 15.

pour their contents into the Nile on the one hand and the Red Sea on the other. A month or two later these beds are perfectly dry, and are covered with a drapery of green herbage, interspersed with numerous small flowers, until about May, when the heat of the sun and the oppressive wind from the Desert, known as the Khamseen, withers them up, and nothing remains except a few acacia trees and some sapless shrubs from which only a camel can derive any sustenance.¹

The Khamseen wind is one of the chief drawbacks upon the delights of the Egyptian climate. It arises for the most part suddenly, and without warning, from the south or south-west. The sky instantly becomes black and heavy, the sun loses its splendour and appears of a dim violet hue, a light warm breeze is felt, which gradually increases in heat till it almost equals that of an oven. Though no vapour darkens the air, it becomes so grey and thick with the floating clouds of impalpable sand that it is sometimes necessary to use candles at noonday. Every green leaf is instantly shrivelled, and everything formed of wood is warped and cracked.² The animal creation suffers. The pores of the skin are closed, and fever commences, the hot sand, entering the lungs, irritates them, and the breathing grows difficult and quick. Intense thirst is felt, when no drinking will assuage, and an intolerable sense of discomfort and oppression spreads over the whole frame. In towns and villages the inhabitants remain secluded in their houses, striving, but in vain, to prevent the sand from entering through their doors and windows. In the open

¹ Russell, *Ancient and Modern Egypt*, pp. 305, 307, 311, &c.
² Russell, *ibid.*, p. 65.

fields and deserts, where shelter is unattainable, they wrap their cloaks or shawls around their heads while the storm lasts, and pray that it may cease. If it continues for more than a day, their danger is great. Whole caravans and even armies are said in such cases to have been destroyed by its effects.¹ and the solitary traveler who is caught in one can scarcely hope to escape. Fortunately, however, prolonged storms of the kind are rare: their duration very seldom exceeds a day,² and thus upon the whole the Khamsheen winds must be regarded rather as an annoyance and discomfort than as an actual peril to life.³

The vegetable productions of Egypt may be enumerated under the six heads of trees, shrubs, esculent plants, wild and cultivated, grain, artificial grasses, and plants valuable for medicinal or manufacturing purposes. The trees are few in number, comprising only the *dom* and date palms, the sycamore, the tamarisk, the *mokhays* or myxa, the *sunt* or acanthus, and three or four other kinds of acacias.

The *dom* palm (*cucifera Thebaica*) is among the most important of the vegetable products. It first appears a little north of Mansaloot⁴ (lat. 27° 10', and is abundant throughout the whole of Upper Egypt. The wood is more solid and compact than that of the ordinary date tree. It is suitable for beams and rafters, as well as for boats, rafts, and other purposes which necessitate contact with water. The fruit is a large rounded nut, with a fibrous exterior envelope; it has a sweet flavour, very similar to our gingerbread. The natives

¹ See Herod. iii. 281.

² Wilkinson in the author's *Herodotus*, vol. ii. p. 427, and elsewhere.

³ Burckhardt's *Travels in Arabia*, p. 109. Basset *Vue d'Égypte*, p. 17.

⁴ Wilkinson's *Topography of Thebes*, p. 267.

eat it both unripe and ripe : in the former case its texture is like that of cartilage or horn ; in the latter, it is very much harder, and has been compared with



Dom and Date Palms from the Description

the whole part of the cocoa nut.¹ The wood of the dom palm was used by the ancient Egyptians for the

¹ W. Hamilton, *Ancient Egyptiana*, vol. ii. p. 179

rarely gathered. The cultivated kind is grown from offsets, which are selected with care, planted out at regular intervals,¹ and abundantly irrigated. They begin to bear in about five or six years, and continue to be productive for sixty or seventy. In Roman times it was said that the dates grown in Lower Egypt were bad, while those of the Thebaid were of first rate quality,² but under the Pharaohs we may be tolerably sure that a good system of cultivation produced fruit of fair quality everywhere. The wild tree furnishes, and has probably always furnished, the principal timber used in Egypt for building purposes. It is employed for beams and rafters either entire or split in half,³ and though not a hard wood, is a sufficiently good material, being tough and elastic. The leaves, branches, and indeed, every part of the tree, serve some useful purpose or other;⁴ the dates have always constituted an important element in the food of the people; from the sap is derived an exhilarating drink, from the fruit may be made, without much difficulty, wine, brandy, and vinegar.

duced from 50,000 to 100,000 dates (see Wilkinson, *Ancient Egyptians*, vol. ii. p. 77, note).

¹ A single *feddan* (about 1½ acres) is sometimes planted with as many as 400 trees. (Ibid. p. 178, note.)

² Strab. xvii. l. 1 § 6.

³ *Description de l'Égypte*, 'Hist. Nat.' vol. ii. l. 315. Wilkinson, l. c.

⁴ Wilkinson says:—'No portion of this tree is without its peculiar use. The trunk serves for beams either entire or split in half, and the *petioles* or branches, are made into *crucibles*, *boats*, *boats*, *boats*, and every kind of *boat*, answering every purpose for which *laths* or any other wood-work are required, the leaves

are converted into mats, brooms, and baskets; of the fibrous segment at the base of the branches, strong ropes are made; and even the bases of the *geres* are beaten flat and formed into brooms. Nor are the stalks of the branches without their use: their fibres, separated by the mallet, serve for making ropes, and for the *leaf*, which is so serviceable in the bath. Besides the brandy, the *torbakh*, and the date-wine, a vinegar is also extracted from the fruit and the large proportion of saccharine matter contained in the dates may, if required, be applied to use as a *carpenter*.' (*Ancient Egyptians*, vol. ii. p. 178.)

The Egyptian sycamore *Ficus syriaca*, is another tree of considerable value. The fruit, indeed, which ripens in the beginning of June, is not greatly esteemed, being insipid, though juicy,¹ but the shade is welcome, and the wood is of excellent quality. It is hard and close-grained, well fitted for all kinds of furniture. The ancient Egyptians used it for bed-rests,² for figures or images,³ for coffins,⁴ and probably for many other purposes. Its superiority to most woods is shown in the fact, that the existing mummy-cases, which are in most instances made of it, have resisted the powers of decomposition for twenty, thirty, or even forty centuries. The tree grows to an extraordinary size in Egypt, some specimens, which have been measured, exceeding fifty feet in circumference.

The *mohayt* (*Cardot myra*) grows to the height of about thirty feet, and has a diameter of three feet at the base.⁵ The stem is straight, and rises without branches to a height of ten or twelve feet, when it separates into a number of boughs, which form a large rounded head, rather taller than it is broad. The wood, which is hard and white, is employed in the manufacture of saddles.⁶ The tree blossoms in May, and exhales at that time a delicious odour. Its fruit ripens about June, and is of a pale yellow colour, with two external skins, and a nut or stone in the centre. The texture of the fruit is viscous, and the flavour not very agreeable, but it is eaten by the natives, and the Arabs employ it as a medicine. In ancient times the Egyptians, we are told,

¹ Herodotus, *Ancient and Modern Thebes* p. 204 note
Egypt 475.

² Wilkinson, *Ancient Egyptians*.

vol. ii p. 205.

³ Wilkinson, *Topography of*.

⁴ Ibid. *Capitaine Bonaparte* &c.

⁵ Description de l'Égypte, *Mat.*

Nat. vol. ii p. 161.

⁶ Ibid. p. 133.

obtained from it a fermented liquor, which was regarded as a species of wine.¹

The *cont* or *acantha* (*Mimosa Nilotica*) is a tree of no great size, groves of which are found in many parts of Egypt. At present it is valued chiefly on account of its producing the gum arabic;² but anciently it would appear to have been largely used in the construction of the boats engaged in the navigation of the Nile.³ This is a purpose to which it is still applied to some extent;⁴ but the wood of the *don* palm, being found to answer better, is now employed more commonly. Herodotus says that the Nile boats were not only built of the *acantha*, but had also a mast of the same material. This, however, seems to be unlikely, as the wood is quite unsuited for that purpose.

The other *acacias* which grow in Egypt are the *lebbeck* (*Mimosa Lebbeck* of Linnaeus), the *zuhl* (*Acacia gummifera*), the *fitnah* (*Acacia Farnesiana*), the *harras* (*Acacia atbida*), and the *seyal* (*Acacia Seyal*). Of these the last is the most important, since it furnishes the great bulk of the gum arabic of commerce,⁵ while at the same time its wood is valuable, being both by colour and texture well adapted for cabinet work. The general hue is orange with a darker heart; the grain is close, and the material hard. It is generally believed to be the 'shittim wood' of Scripture, which was employed for the Ark of the Covenant, and all the other furniture of the Tabernacle.⁶ The *seyal* is 'a

¹ Phil. H. N. xiii. 6. 'Ex myxis in recepto et vino aut.'

² The juice of the *cont* was also used, as they answer well of tannin. W. Smith, p. *Topography of Egypt* (c. 110). This is a name to which they were applied in Arabic. (Phil. H. N. (xviii. and xiv. 12.)

³ Herod. ii. 166, Phil. H. N. xiii. 6.

⁴ Willdenow in the author's *Herodotus*, vol. ii. p. 161, note 1 (2nd edition).

⁵ *Description*, 'Hist. Nat.' vol. ii. p. 294.

⁶ See the *Speaker's Commentary*, vol. i. p. 350.

gnatled and thorny tree, somewhat like a solitary hawthorn in its habit and manner of growth, but much larger.¹ Its height, when full grown, is from fifteen to twenty feet.² It flourishes in the driest situations, and is common in the Suez desert, in the tract between the Nile and Red Sea, in the plain of Medinet-Habara, and in the environs of Syene.

Among the shrubs and fruit trees of Egypt the most important are the fig, the pomegranate, the mulberry, the vine, the olive, the apricot, the peach, the pear, the plum, the apple, the orange, the lemon, the banana, the carob or locust tree (*Ceratonia siliqua*), the persim, the palmyra Christ, or castor oil plant (*Ricinus communis*), the *nebk* (*Rhamnus nabeca*), and the prickly pear or *shak* (*Cactus spinatus*). Of these, the orange, lemon, apricot, and banana are probably importations of comparatively recent times; but the remainder may be assigned, either positively or with a high degree of probability, to the Egypt of the Pharaohs.

It is unnecessary to describe the greater number of these products; but there are some with which the ordinary reader is not likely to be familiar, and of these some account must be given. The persim (*Euphorbia Egyptiaca*), which is now rare in the Nile valley,³ but is met with in the Ababdeh desert, and grows in great profusion on the road from Coptos to Ikrenouy,⁴ is a bushy tree or shrub, which attains the height of eighteen or twenty feet under favourable circum-

¹ Hellegers equated it to the *Spondias cuneata*, L.f. (p. 200).

² *Le voyageur*, &c.

³ *Watt* says it is not now found in the valley below Jeddah (p. 200), but it was seen at the time of the French expedi-

tion (Description, II. N. vol. 4, p. 200). The *equata* regarded it as a variety of the *persim* (p. 200).

⁴ Hellegers, *Ramens*, &c. pp. 200, 1. *Watt*, *Geography of Thebes*, p. 200.

stances.¹ The bark is whitish, the branches gracefully curved, the foliage of an ashy grey, more especially on its under surface. The lower branches are thickly garnished with long thorns, but the upper ones are thornless. The fruit, which grows chiefly on the upper boughs, and which the Arabs call *lulab*,² is about the size of a small date, and resembles the date in general character.³ Its exterior is 'a pulpy substance of a subacid flavour,'⁴ the stone inside is large in proportion to the size of the fruit, and contains a kernel of a yellowish-white colour, oily and bitter.⁵ Both the external envelope and the kernel are eaten by the natives.

The sill cyprum, or castor oil tree (*Ricinus communis*), grows abundantly in Egypt.⁶ It is a plant of a considerable size, with leaves like those of the vine,⁷ and bears a berry from which the oil is extracted. This has medicinal qualities, and was used anciently for medical purposes,⁸ but its main employment has always been as a lamp oil of a coarse kind. According to Strabo, the common people in Egypt applied it also to the anointment of their persons.⁹

The *nebk* or *sidr* (*Rhamnus nabeca*) is a fruit tree common in Egypt, and in the interior of Africa,¹⁰ but not found in many other places. The fruit, which ripens very early in the year, usually in March or April,¹¹ is a fleshy substance of a texture not unlike that

¹ *Description de l'Egypte*, 'II N vol. ii. p. 222.

² Wilk. *ibid.* l. c.

³ *Abd-el-haf sawy, Relation de l'Egypte*, traduit par M. de Saey, p. 1. 'son fruit ressemble à la datte.'

⁴ Wilk. *ibid.* ut supra.

⁵ *Description*, p. 223.

⁶ Wilkinson in the author's *He-*

rochtes, vol. ii. p. 153.

⁷ Wilkinson, *Topography of Thebes*, p. 21.

⁸ *Phn.* II N xv 7.

⁹ Strabo xv. l. 2 § 5.

¹⁰ *Description de l'Egypte*, 'Hist. Nat.' vol. ii. § 2.

¹¹ Wilkinson, *Topography of Thebes*, p. 265.

of the date, with a hard stone in the centre. It is eaten both raw and dried in the sun, the fleshy part being in the latter case detached from the stone. Its flavour is agreeable, and it is recommended as well suited for sustenance during a journey.¹

One species of fig, called *hamot* in Arabic, is indigenous in Egypt, and may often be found in desert situations, growing wild from clefts in the rocks.² The fruit, called by the Romans 'cottana,'³ and by the modern Arabs 'qottayn,' is small in size, but remarkably sweet.

The esculent plants of Egypt may be divided into the wild and the uncultivated among those which grew wild, the most important were the byblus, or papyrus, the *Nymphæa lutea*, the *Lotus citreus*, and the *Nymphaea nelumbo*.

The byblus, or papyrus (*Cyperus papyrus*), anciently so common in Egypt, is not now found within the limits of the country. It is a tall smooth flag or reed, with a large triangular stalk,⁴ inside of which is contained the pith from which the Egyptians made their paper. The paper was manufactured by cutting the pith into strips, arranging them horizontally, and then placing across them another layer of strips, uniting the two layers by a paste, and subjecting the whole to a heavy pressure.⁵ The upper and middle portions of the reed were employed for this purpose; the lower portion, together with the root, was esteemed a delicacy, and was eaten after it had been baked in a close vessel.⁶

¹ Batekhardt, *Travels in Nubia*, p. 20.

² Wilkinson, *Papagrophy* p. 208.

³ See Plin. *H. N.* xiii. 8. and Martini *Ægypt* xiii. 28.

⁴ Wilkinson in the author's *Me-*

moires, vol. ii. p. 150. C. was in the *Encyclopédie Britannique*, vol. xvi. p. 241.

⁵ Plin. *H. N.* xiii. 12.

⁶ Herod. ii. 92.

The papyrus needed a moist soil, and was carefully cultivated in the shallow lakes and marshes, more especially those of the Sebennytic nome in the central part of the Delta. There was a second, coarser kind—probably the *Cyperus diurus* of botanists,¹—which was employed in the construction of boats,² of mats,³ of mats, baskets, sandals, and the like.⁴

The *Nymphaea lotus*, which nearly resembles our white water-lily,⁵ grows freely in the lowlands of the Delta during the time of the inundations, being found at that period in ponds and channels which are ordinarily dry.⁶ In ancient times the peasants collected and dried the seed-vessels of this plant, which they crushed and made into cakes that served them for bread. They also ate the rest of the plant, which was considered to have ‘a pleasant sweet taste,’⁷ and was eaten either raw, baked, or boiled. A recent writer compares the flavour to that of ‘a bad truffle,’ and complains that the taste is ‘exceedingly insipid;’⁸ but it seems to have commended itself to the Egyptian palate, which was probably less fastidious than that of modern Europeans.

The *Lotuserulea* is scarcely more than a variety of the *Nymphaea*.⁹ Its blossoms, which are of a pale blue colour, have fewer petals than those of the ordinary plant. Its leaves have a somewhat more oval shape, and are darker on their under surface. The seed-vessels

¹ Watson in the author's *Herodotus*, l. c.

² Plin. *H. N.* vi. 22. vii. 16, 21. 11. 1. — *Strabo*, *H. P.* iv. 2. Plin. *de Hist. et Orr.* 5. 16. *Lucan*, *Pharsalia* iv. 120. *Imag.* xvii. 2.

³ Herod. ii. 91.

⁴ *Theophrastus*, l. c. Plin. iv. 2.

⁵ Watson in the author's *He-*

rodotus, vol. ii. p. 148.

⁶ Plin.

⁷ Herod. ii. 91. Theophrastus regards it as the same as formed of the seed-vessels. *Hist. Plant.* iv. 10.

⁸ Herod. l. c.

⁹ Watson, *Topography of Thebes*, p. 204, note.

Illustration del Egypte, ‘*H. N.*’ vii. ii. p. 207.

from a foot to a foot and a half, the petals are six inches in length, and of a beautiful crimson or rose-purple hue. They are arranged in two rows, one inner and one outer, while within them, at their base, is a dense fringe of stamens, surrounding and protecting the ovary. Here the fruit forms itself. It consists of a fleshy substance, shaped like the rose of a watering pot;¹ and stuffed thickly with seeds, which project from the upper surface of the fruit, in a circle about three inches in diameter.



Fruit of the *Nymphaea alba*.

The number of the seeds is from twenty to thirty.² They are about the size of a small acorn, and contain inside their shell a white sweet-flavoured nut or almond, divided into two lobes, between which is a green leaf or 'corculum,' which is bitter, and should be removed before the nut is eaten. This nut, and also the root of the plant, were employed as food, by the poorer classes among the ancient Egyptians.³

The cultivated vegetables of Egypt resemble in

¹ Wilkinson, *Topography of Egypt*, says 'only at twenty-five'.

Fishes, p. 210, note.

² *Description*, l.c. Wilkinson *Nat. Plant* is 10.

³ Herod. ii. 92, Theophrast.

most respects those of the same class in other countries. They comprise peas, beans, lentils of two kinds, the *loubich* (a sort of French bean), the endive, leeks, garlic, onions, melons, cucumbers, radishes, lettuce, cipers, cucum, mustard, coriander, aniseed, and various others. There is a perpetual succession of these different esculents, some of which are constantly in season, while others have a longer or a shorter term. The melon and cucumber class flourishes especially, the varieties being numerous,² and the fruit growing to a great size. The lentils, which form the chief food of the lower classes,³ are of good quality. The mustard, aniseed, and coriander seed were anciently in especial repute.⁴ The ciper plant (*Cyperus spinosus*) bears a fruit called *insout* by the Arabs, which is shaped like a small cucumber, and is two and a half inches long.⁵

Only three kinds of grain seem to have been cultivated by the ancient Egyptians. These were wheat, barley, and the *Holcus sorghum*, or modern *doora*.⁶ Of wheat, there are now produced in Egypt six varieties,⁷ and it is supposed that the same sorts existed in ancient as in modern times.⁸ All of them but one are bearded,

¹ The subject of Egyptian vegetables has been extensively treated by Sir Gardner Wilkinson, *Topography of Thebes*, pp. 211-216; *Ancient Egyptians*, vol. 8, pp. 64-71, to which works the reader is referred for further information.

² The varieties of the melon and cucumber the ancients are mentioned by Wilkinson, *Topography*, p. 215.

³ Wilkinson in the author's *History of Egypt*, vol. 2, p. 216, note.

⁴ See *Plin. H. N.* lib. 13, c. 17, 20.

⁵ Wilkinson, *Ancient Egyptians*, vol. iv, p. 60.

⁶ On the cultivation of these

three kinds of grain see *Plin. H. N.* lib. 17, c. 1, 2, and c. 3, 4; Wilkinson, *Ancient Egyptians*, vol. iv, pp. 61, 67, &c.

⁷ These are: 1. the *Tomlice*, or long-eared wheat; 2. the *Dthair* (bearded wheat), a large variety and has a black beard; 3. the *Amouch*, also bearded, with black beard and husk; 4. the *Zorra el-Nibbi*, which is red, and without any beard; 5. the *Moutouz* which is a small, broad ear, and of the fulmureous white wheat, the kind most commonly sown (see Wilkinson's *Topography of Thebes*, p. 215).

⁸ Wilkinson *Ancient Egyptians*, vol. iv, p. 65.

the others differing chiefly in colour, and in the size of the ear. The common Egyptian wheat is white, it is sown in November, and reaped early in April, after an interval of about five months.¹ The barley cultivated is of two kinds, one red, and the other white. The two kinds are grown in about equal quantities, and are in equal repute.² The time of sowing, as with the wheat, is the month of November; but the grain is reaped much earlier, some coming to maturity in the latter half of February, while the remainder is harvested during the month of March.³ There are five varieties of the *doria*,⁴ but the differences are not important. Some is sown in November, and this ripens early in May; some in April, which ripens in July, and some in August, which comes to maturity in December. The *doria* is probably the '*hyra*' or '*zea*' of Herodotus, which (according to him) was the grain whereon the Egyptians mainly subsisted.⁵

Of artificial grasses, or plants cultivated as fodder for cattle, there were produced in ancient Egypt these four⁶—clover, vetches, lupins, and a plant called *qithin* by the Arabs, and known to Pliny as the *Lathyrus sativus*.⁷ The clover is thought to have been either the *Trifolium Alexandrinum* or the *Trigonella fennugreekum*, both of which are now common in Egypt.⁸ The vetch was the *Vicia arvensis* of Lantaeus and Pliny;⁹ the lupins was the *Lupinus termis*, which

1 Wilkinson, *Ancient Egyptians*, vol. ii. p. 23.

2 Wilkinson, *Topography*, &c.

3 Ibid. *Comparative Specimens of Corn Culture*, vol. i. p. 2nd note on p. 11.

4 Wilkinson, *Topography*, pp. 263-4.

5 Herod. i. 90.

6 Wilkinson, *Ancient Egyptians*, vol. ii. pp. 12, 62, 67, *Topography*, p. 217.

7 Plin. H. N. xviii. 12.

8 Wilkinson, *Topography*, p. 218.

9 Ibid. i. 62.

even the unpleasant smelling 'kiki,'¹ and the sesame oil was used largely for adulterating the oils and unguents regarded as appropriate to the person.² But the richer classes employed either olive oil or unguents of a more expensive kind, such as were the 'men-poun' or bitter-almond oil (amygdalium),³ the 'cyprium,'⁴ which was derived from the cyprus, 'a tree resembling the zizyphus in its foliage, with seeds like the coriander,'⁵ the 'ananthimum,'⁶ the 'amaracum' or 'sompuec um,'⁷ the 'cudnum,' yielded by a kind of urtica, or nettle,⁸ and an oil derived from a species of grass called 'choriceon'.⁹ Altogether Egypt was considered to be better adapted for the manufacture of unguents than any other country,¹⁰ and by a mixture of various ingredients reconcile ointments were produced, which were regarded as of very superior quality.¹¹

For manufacturing purposes the plants chiefly cultivated by the Egyptians were flax, which was very largely grown, cotton, uligo, and the safflower or *Carthamus tinctorius*. Linen was the ordinary material of the under garment with all classes in Egypt,¹² the priests could wear nothing else when officiating;¹³ all

¹ Herod. ii. 94, Strab. xvii. 2, § 6.

² Plin. H. N. xiii. 1.

³ The 'men-poun' contained various other ingredients but the Egyptian oil of bitter almonds predominated (see Plin. H. N. xiii. 1). men-poun = menai me en amygdalis arva = expressed in Egypt; but addidit amygdalum &c. and compare xv. 7. 'Amygdalum, quod arva menai in vocant' (Compare Theophrast. i. 30).

⁴ Plin. H. N. xiii. 1, xv. 7.

⁵ Ibid. xiii. 1.

⁶ Ibid. xiii. 1. Compare xv. 7 and xiii. 4.

⁷ Plin. H. N. xiii. 11, 22. The sompuchus was a plant which grew in Cyprus and Mitylene (Ibid. xiii. 1).

⁸ Ibid. xv. 7, xiii. 13.

⁹ Ibid. xv. 7.

¹⁰ Ibid. xiii. 31. 'Terminus ointum Egyptae adcommodatissima unguentis.'

Especially the 'unum' (Athen. Deipn. v. p. 145, Plin. xiii. 1, and the Mendeum (Ibid. &c.).

¹¹ Herod. ii. 94, with W. Gell's note; Havelston's *Herodotus*, vol. ii. p. 182, note.

¹² Herod. ii. 63.

dead bodies were wrapped in it previous to interment,¹ and it was employed also for ropes,² coarse etc.,³ and various other purposes. The representation of the flax harvest is frequent upon the monuments.⁴ The kind chiefly cultivated is believed to have been the *Linum usitatissimum*,⁵ which is now the only sort that is thought worth growing;⁶ but anciently cultivation extended, we are told, to four varieties, which were known respectively as the Bute flax, the Imitic, the Teutyræ, and the Pcheta.⁷ Cotton (*Gossypium herbaceum*) was a product of the more southern parts of Egypt;⁸ it was in almost equal repute with linen as a material for dress,⁹ being preferred on account of its softness, though not regarded as possessing the highest degree of purity. Indigo and safflower were grown for the sake of the dyes which they furnished. Mummy-cloths were frequently stained with the safflower,¹⁰ while indigo was used to colour textile fabrics of all kinds,¹¹ and also for the ornamental painting of walls.¹²

The number of medicinal plants and herbs produced in Egypt was matter of comment as early as the time of Homer.¹³ Some of these grew naturally, while others were carefully cultivated. Among the former may be

¹ Herod. ii. 98. Wilkinson confirms the statement of Herodotus.

² Wilkinson in the author's *Herodotus*, vol. iv. p. 27, note.

³ Ibid. vol. ii. pp. 271-2.

⁴ Wilkinson, *Illustrations of Egyptus*, vol. i. pp. 1-8, 9, vol. iv. p. 67, &c.

⁵ Ibid. vol. iv. p. 70.

⁶ Wilkinson, *Topography of Thebes*, p. 20.

⁷ Plin. *H. N.* lib. 1.

⁸ Ibid.

⁹ Wilkinson in the author's *Herodotus*, vol. ii. pp. 63 and 142.

Pliny says: "Vestis iule" (lib. 6).

γυναικῶν. "sacerdotibus . . . Egypti γυναικῶν" (lib. 6).

¹⁰ Wilkinson in the author's *Herodotus*, vol. ii. p. 142.

¹¹ Ibid. p. 132, *Ancient Egyptians*, lib. 4, p. 62.

¹² Ibid. 21, *Rescherches*, p. 155.

¹³ See Herod. iv. 202, 203.

"Καθὰ τὰ αἰθιαδαμένα πικρὰ, θωκὸς παρὰ τοῖς

Λιγυαῖς, τῇ κλειστῇ φαρμῇ (καὶ τοῖς

ἀντιοῖς φαρμακῶν. πολλὰ γὰρ καὶ σέβλα μνησθῆναι, πολλὰ δὲ λιγυρὰ

n mentioned the colocynth,¹ the cassia seed,² the *Oriphanum Egyptiacum*,³ the myrobolanus⁴ or *Moringa aptera*,⁵ the *Chenopodium Egyptiacum* (*Daphnesendes* or *Polygonum tetra*),⁶ and two arums,⁷ probably the *Arum arisanum* and the *Arum colocasia*.⁸ Among the latter, the most important were the anise⁹ (*Pimpinella anisum*), an endive called 'seris'¹⁰ (*Cichorium endivia*?), the coriander plant¹¹ (*Coriandrum sativum*), the *Corchorum*¹² (*Corchorus olitorius*), and the 'eneum' or 'attractus,'¹³ which is thought to be the *Carthamus Freticus*.¹⁴ Besides these, we find mentioned as medicinal plants produced in Egypt, the '*Aspianthus marinus*,'¹⁵ the balsam,¹⁶ the 'necatis,'¹⁷ the 'cyprus,'¹⁸ the 'helemum,'¹⁹ the 'myosotis,'²⁰ and the 'stratiotes.'²¹ There was also a medicinal use of the tamarisk,²² the papyrus,²³ the *Mimosa Nilotica*,²⁴ the dom and date palm,²⁵ the pomegranate,²⁶ the myrtle,²⁷ the locust tree,²⁸ the 'persea,'²⁹ and many other plants.

Among the wild animals indigenous in Egypt the principal were the hippopotamus, the crocodile, the lion, the hyena, the wolf, the jackal, the fox, the marmoset, the hare, the jerboa, the rat, the mouse,

¹ 'An indigenous plant' (W. Johnson, *Ancient Egyptiana*, vol. iv. p. 104).

² Ibid.

³ Plin. *H. N.* xix. 2, 23. 16.

⁴ Ibid. xxi. 5.

⁵ W. Johnson, *Ancient Egyptiana*, vol. v. p. 104.

⁶ Plin. *H. N.* xix. 15.

⁷ Ibid. 16.

⁸ W. Johnson, *Ancient Egyptiana*, vol. v. p. 70.

⁹ Plin. *H. N.* xix. 1.

¹⁰ Ibid. xix. 8.

¹¹ Ibid. xix. 28.

¹² Ibid. xix. 32.

¹³ Ibid.

¹⁴ W. Johnson, *Ancient Egyptiana*, vol. v. p. 74.

¹⁵ Plin. *H. N.* xxvii. 7 ad fin.

¹⁶ Dioscorid. *Mat. Med.* l. 18.

¹⁷ Ibid. l. 118.

¹⁸ Ibid. l. 124.

¹⁹ Ibid. l. 28.

²⁰ Plin. *H. N.* xiv. 12.

²¹ Ibid. xiv. 12.

²² Dioscorid. *Mat. Med.* l. 110.

²³ Ibid. l. 15.

²⁴ Ibid. l. 131.

²⁵ Ibid. l. 14. 144.

²⁶ Ibid. l. 104.

²⁷ Ibid. l. 155.

²⁸ Ibid. l. 159.

²⁹ Ibid. l. 167.

the shrew-mouse, the porcupine, the hedgehog, and perhaps the bear, the wild bear, the ibex, the gazelle, three kinds of antelopes, the stag, the wild sheep, the *Monitor Aoticus*, and the wild cat or *Felis chaus*. The hippopotamus seems in ancient times to have been common, even in the more northern parts of Egypt,¹ and to chase it was a favourite amusement. By degrees it was driven southwards, and it is now uncommon even in Nubia,² although occasionally it has been known to descend the river beyond the First Cataract, and to pass Syene or Assuan.³

The crocodile is still very common in Upper Egypt, but at present seldom descends below Minialoot (lat. 27° 10').⁴ Anciently, however, it was found along the whole lower course of the Nile, even to the close vicinity of the sea,⁵ as well as in the Fayoum or Arsinoite canton.⁶ Notwithstanding its great size and strength, it is a timid animal, 'flying on the approach of man, and, generally speaking, only venturing to attack its prey on a sudden.'⁷ It will, however, seize and destroy men, if it take them at a disadvantage, and instances of its sweeping incautious persons from the bank of the river into the water by the force of its tail, catching them as they fall in its huge jaws, and carrying them instantaneously to the bottom, are of no rare occurrence.⁸ Still, for the most part, it lives on fish, which abound in the Nile, and only occasionally ranges

¹ See Herod. ii. 71. and compare Deid. N. 35, and Wilkinson *Ancient Egyptians*, vol. ii. p. 75.

² Wilkinson, *Ancient Egyptians*, vol. i. p. 128.

³ Burckhardt *Travels in Nubia*, p. 62. Wilkinson, *Ancient Egyptians*, vol. i. p. 128.

⁴ Wilkinson, *loc. cit.*

⁵ Strabo, *Nat. Quant.* iv. 2.

⁶ Herod. ii. 67, 49. Strabo, x. 41.

⁷ Wilkinson, *Ancient Egyptians*,

vol. i. p. 75. *Egyptus* 1909. 40. to compare the remarks of M. de Grey.

⁸ Herod. ii. 67. *Description*, H. N. vol. i. p. 144.

⁹ Wilkinson, *loc. cit.*

itself in the luxury of devouring warm-blooded animals. It is very unwieldy upon land, and never goes far from the water's edge, but still it passes a good deal of its time in the air, more especially during the summer months, when it delights in frequenting the sand banks, where it sleeps with its mouth wide open and turned to the prevailing wind.¹

Lions are not now found in any part of Egypt, nor anywhere in the Nile valley lower down than the junction with the Atbara.² It is believed, however, that formerly they inhabited the Egyptian deserts on either side of the river,³ and the monuments show us that they were tamed and used by the upper classes in the chase of gazelles and ibexes.⁴

Hyænas, wolves, jackals, and foxes are among the most common of Egyptian wild animals.⁵ The hyæna of the country is the ordinary, or striped hyæna (*Hyæna vulpina*). It is both carnivorous and granivorous, feeding in part upon wheat and *doora*, and doing great mischief to the standing crops,⁶ while it will also attack cattle, and, on occasions, even man. In these cases, "it is a rude and dangerous antagonist."⁷ It attacks by rushing furiously forward and throwing its adversary down by a blow of its large bony head, after which it uses its fangs and claws. In a sandy place it will even (we are told)⁸ begin by throwing up a cloud of dust with

¹ Herod. ii. 64. Diod. Sic. i. 33. Wilkins ii., *Ancient Egyptians*, vol. iii. p. 20.

² Wilkins ii., *Ancient Egyptians*, vol. iii. p. 20.

³ *Ibid.* Athenæus says that a lion was hunted and killed by the Emperor Hadrian near Alexandria (*Deipn.* xv. 61) and Ammianus Marcellinus of the 12th century speaks of hunt-

ing the lion and lion-cub in the *Records of the Past* x. ii. p. 14.

⁴ Wilkins ii., *Ancient Egyptians*, vol. iii. p. 18.

⁵ *Ibid.* iii. 24; v. 145, 149, &c.

⁶ Wilkins ii., *Topography of Thebes*, p. 24; note.

⁷ Wilkins ii., *Ancient Egyptians*, vol. iii. p. 18.

⁸ *Ibid.*

its hind legs, and, after thus disconcerting its opponent, make its charge and bring him to the ground. The hyæna was much dreaded by the Egyptian peasants, who lost no opportunity of checking its ravages, by hunting it or catching it in traps.¹ There is nothing that is remarkable in the jackals or foxes of Egypt; but the wolves are peculiar. They are small in size,²



Hyæna caught in a trap (from the Monuments).

inactive in their habits,³ and never gregarious. Usually they are met with prowling about singly, and it scarcely ever happens that more than two of them are seen together.⁴

The ichneumon (*Ferret ichneumon*) is a species of mongoose.⁵ It lives principally in Lower Egypt and the Fayoum,⁶ and haunts the borders of the Nile and the cultivated fields, where it conceals itself in the shallow ditches constructed for the irrigation of the crops.⁷ It is excessively timid, and in the wild state is rarely seen. In length a full-grown specimen measures

¹ Wilkinson, *Ancient Egyptians*, vol. iii. p. 2.

² Herodotus, *Hist. An.* vi. 78. *Plin. H. N.* viii. 22. Compare Winkler, *Ancient Egypt*, vol. iii. p. 27.

³ *Plin. H. N.* lxx.

⁴ Wilkinson, vol. iii. p. 27. v. 1. pp. 146-8.

⁵ *Description de l'Égypte*, (II) v. vol. ii. p. 134.

⁶ Wilkinson, vol. iii. p. 30; vol. v. p. 151.

⁷ *Description*, p. 141.

about two feet and a half, the body being fifteen inches long, and the tail of the same (or a still greater) length with the body.¹ In a state of nature, it subsists chiefly upon eggs, and is said² to discover and devour great numbers of the eggs which the crocodile lays in it leaves to hatch, in the sand. It will also eat young birds and field-mice, if it finds the opportunity. The ichneumon has a singular antipathy to snakes. No sooner does it see one, than it advances to the attack. On the snake



Ichneumon (from the *Description*).

raising its head from the ground, the ichneumon springs upon it, seizes it at the back of the neck, and with a single bite lays it dead at its feet³. Ichneumons are frequently tamed, and, when made inmates of houses, answer the purpose of cats, clearing the residence of rats and mice with great rapidity⁴. It is difficult, however, to prevent them from appropriating such things as eggs, poultry, pigeons, and the like, on which

¹ Wilkinson, vol. v. p. 152. M. St. H. does not give the length twenty French inches (*Description*, p. 140). We have seen a hundred feet.

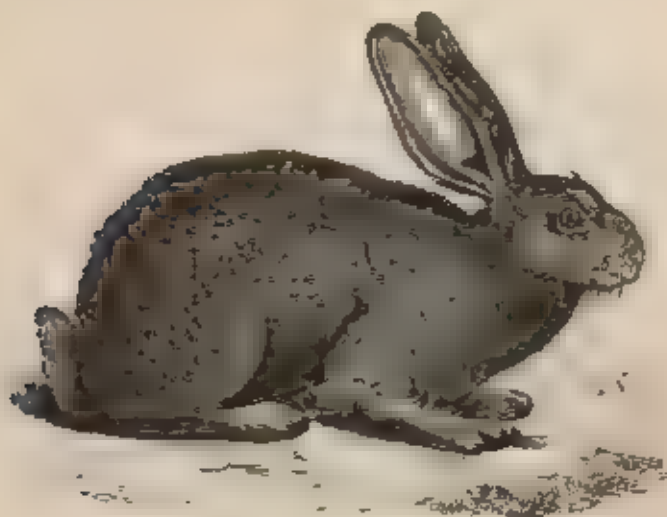
Description, p. 143. Wilkinson, vol. v. p. 152.

³ Wilkinson, vol. (ii) p. 30. vol. v. p. 165. Compare Strab. xvii. 1,

§ 30, Plin. *H. N.* viii. 24, *Elmasr*, *Nat. An.* vi. 38.

⁴ *Description*, p. 141, Wilkinson, vol. (ii) p. 31. vol. v. p. 153. He uses the name of *Pharouch* Cat, by which the ichneumon is known to the modern Arabs.

account their services are for the most part dispensed with.¹ Many extraordinary tales were told of the ichneumon by the ancient naturalists,² who, like the early historians,³ aimed at amusing rather than instructing their readers.



Egyptian Hare (from the Description).

The Egyptian hare is in no respects peculiar, excepting that it is smaller than that of Europe, and has

¹ Wilkinson, *Ancient Egyptians*, vol. v. p. 159.

² According to Isidore (i. 351) the ichneumon broke the eggs of the crocodile in order to eat them, but to himself minimal. It was rewarded the unknown crocodile by a wonderful resurrection. After being itself with a coat of mud, it washed all the crocodile was asleep, with its mouth gaping when suddenly it sprang into the crocodile's jaws, closed down its throat, and gnawed through its stomach, so making its escape (1).

³ Strabo told a similar tale (xvi. 2. § 34), where Ptolemy and Pliny stated that because a crocodile, as a reptile, it covered itself with a coat of mud. The modern Arabs have a story that if bitten by the asp, the ichneumon runs to a certain plant, eats some and puts some on the wound, thereby rendering the person harmless (1). See Willems, vol. II. p. 30.

² Thucyd. i. 21. *Οι λυγροί, σφόδρα φοβεράς εἰς τὸ προσπαγεῖν τῇ ἀπορίᾳ, ἢ ἀποθνήσκον.*

longer ears.¹ The jerboa (*Dipus jaculus*), which is common both in the upper and the lower country, presents (it is said²) two varieties, and can scarcely have been absent from ancient Egypt, though it is not represented on the monuments. The rat, mouse, and hedgehog, all of which are represented, require no description. The porcupine, which appears on the monuments frequently,³ is also too well known to need any comment.

It is a disputed point whether bears were ever indigenous in Egypt. On the one hand, we have the positive statement of Herodotus,⁴ that in his time they were not unknown there, although uncommon; on the other, we have the facts, that they appear on the monuments only among the curiosities brought by foreigners,⁵ that they are not now found there, and that no other author besides Herodotus assigns them to the locality. On the whole, it is perhaps best to suppose that Herodotus was, for once, mistaken.

It seems very improbable that Egypt could have been in ancient times without the wild boar. Egypt is of all countries the one which pre-eminently suits the habits of the animal, and it now abounds in the marshy regions of the Delta, and also in the Fayoum.⁶ Yet representations of it are entirely absent from the monuments.⁷ We may perhaps conjecture that the impurity, which attached to the domestic animal,⁸ extended also to his wild congener, and that though the wild boar existed in the country, he was not hunted, and so

¹ Wilkenson, *Ancient Egyptians*, vol. iii. p. 26.

² Ibid. vol. v. p. 175.

³ Wilkenson, *Ancient Egyptians*, vol. ii. pp. 14, 19, &c.

⁴ Herod. ii. 67.

⁵ Wilkenson in the author's *His-*

torical, vol. ii. p. 114, note^a.

^a Wilkenson, *Ancient Egyptians*, vol. ii. p. 21, vol. v. p. 181.

^b Ibid.

^c Ibid. ii. 47, Hermapol., i. 27, Elkan, *N. A.* x. 10.

escaped representation in the only sculptures in which he was likely to have appeared, namely, those representing hunting scenes.

The ibex, gazelle, oryx, antelope, stag, and wild sheep were certainly hunted by the Egyptians,¹ and were therefore, it is probable, denizens of some part or other of their country. The habits of these animals



Ibex, oryx and gazelle (from the Monuments).

unfit them for such a region as Egypt Proper—the valley of the Nile and the Delta—but if we use the term 'Egypt' in a larger sense, meaning under it the tract between the Nile Valley and the Red Sea, together with a strip of the Western or Libyan Desert, we shall



Gazelles (from the Monuments).

find within such an area a very suitable *habitat* for these wild ruminants. The gazelle, the ibex, and the wild sheep are still to be met with in the Eastern Desert,

¹ Wilkinson, *Ancient Egyptians*, vol. iii. pp. 17-22.

especially in the more southern part of it,¹ and the stag, according to some accounts, is occasionally to be seen in the vicinity of the Natron Lakes.² The oryx, the antelope *beest*, and the antelope *addax* inhabit Abyssinia,³ while the antelope *detassa*, which seems to be one of those most frequently hunted by the Egyptians, is found in the Western Desert.⁴ This last is a large animal, standing about four feet high at the shoulder, of a reddish sandy colour, with a black tuft at the end of its tail. It is not improbable, that anciently these several varieties of the antelope tribe had, one and all, a water *habitat* than at present, and one which brought them within the limits of Egypt, in the more extended sense of the term.

The wild cat, or *Felis chaus* of Linnæus, is now common in the vicinity of the Pyramids and of Helopolis, but is neither depicted on the monuments⁵ nor mentioned by any of the ancient writers on Egypt. It is, therefore, doubtful whether it inhabited the Egypt of the Pharaohs or not, though, as its introduction at any later period is highly improbable, it seems best, on the whole, to regard it as belonging to the class of indigenous animals.

The monitor of the Nile (*Lacerta Nilotica*) is another animal, which, though not represented upon the sculptures, and not even distinctly alluded to by any ancient writer,⁶ must almost necessarily be regarded as

¹ Wilkinson, *Ancient Egyptians*, vol. iii. p. 61.

² Ibid. pp. 24 et.

³ Ibid. p. 23.

⁴ Ibid. p. 24.

⁵ Ibid. vol. iii. p. 31 et vol. v. p. 174.

⁶ Ibid. p. 3. The *delos* is thought to be the Nile addax, which is what the artist seems to be representing with caution. (See Wilkinson vol. iii. pp. 18, 19.)

Wilkinson, *Ancient Egyptians*,

It is probable that Herodotus may intend the monitor of the Nile by his *Isopoda* since the other, which is what *Isopoda* usually means, was certainly not a native of Egypt. (See Wilkinson, vol. v. p. 37.)

an indigenous animal, an inhabitant of the Nile from remote antiquity. It is a species of lizard, about three feet long,¹ which passes its time mainly in the water, and is therefore called *warran-el-bahr*, 'the warran of



The smaller Monitor (from the Description)

the river, by the Arabs. There is also another and even larger² lizard (the *Lacerta scincus*, which is a native of Egypt, a land animal, frequenting dry places,



The larger Monitor (from the same)

and called by the Arabs *warran-el-jebel*, 'warran of the mountains,' or *warran-el-ard*, 'warran of the earth.'³ This also, like the former, was probably included among

¹ Three feet three inches according to M. Geoffroy St. Hilaire. *Description*, II. N. vol. i. p. 122.

² Herodotus (iv. 182) speaks of the land monitor as three cubits (4 feet 6 inches) long. But this is an excessive estimate. The

largest seen by Sir G. Wilkinson measured only a foot four inches long. See his note in the *Travels of Herodotus* vol. iii. p. 67, note 4.

³ Warran, n. l. e. Compare *Description*, II. N. vol. i. p. 125.

the ancient denizens of the country, since its artificial introduction would be very unlikely, though, no doubt, it is possible that it may have come in from the more western parts of Africa, where it was certainly found in ancient times.¹

The domestic animals of ancient Egypt were the horse, the ass, the camel, the Indian or humped ox, the cow, the sheep, the goat, the pig, the cat, and the dog. Horses seem not to have been known in the early times,² and were probably introduced from Arabia, bringing



Egyptian Horse (from the Monuments).

with them their Semitic name.³ From the time, however, of their introduction great pains were bestowed upon the breed,⁴ which seems to have resembled the best Arab stock, being swift, agile, and high-spirited. Egyptian horses were, in consequence, highly esteemed, and were largely exported to neighbouring countries.⁵

The ass was known in Egypt much earlier than the horse,⁶ and was probably employed as the chief beast

¹ See Herod. iv. 102.

² Wilkinson, *Ancient Egyptians*,

³ Wilkenson in *Encyclopædia Egyptiæ* vol. iii. p. 27, s. p. 29.

⁴ *ibid.* s. p. 27, s. p. 29.

⁵ See I Kings x. 25, 26.

⁶ The date of the first Egyptian

⁷ See I Kings x. 25, 26.

⁸ *ibid.* s. p. 27, s. p. 29. Wilkinson, *Ancient Egyptians* vol. iii. p. 34.

is generally admitted.

of burthen from a remote antiquity. We may assume that it resembled the modern animal, so familiar to travellers, which is of small size, but active, and capable of bearing great fatigue.

The camel is placed among the domestic animals of Egypt,¹ partly on account of its being mentioned in Genesis among the elements of Abraham's wealth while he was in that country, but partly also on grounds of probability,² since without the camel it would have



Egyptian Ass (from the Monuments).

been scarcely possible to keep up communication with Syria, or with the Sinaitic Desert, where from a very remote time the Egyptians had valuable possessions.

The Indian or humped ox is represented upon the monuments in such a way as to imply that it was bred by the Egyptian farmers, and used largely both for sacrifice and for the table.³ It is not now found in Egypt, though it is common in Abyssinia. Cows and oxen of the ordinary kind were also kept in considerable numbers, the flesh of the males being freely eaten,⁴ and the oxen employed for various purposes connected with husbandry.⁵ Sheep and goats were numerous in

¹ Wilkinson, vol. v. p. 118.

² See the *Speaker's Commentary*, vol. p. 445.

³ Wilkinson, vol. x. p. 100.

⁴ Herod. i. 41.

⁵ Works upon the author's *Herodotus*, vol. ii. pp. 18, 19, 20, &c.

all parts of the country.¹ Sheep were kept chiefly for the sake of their wool,² since it was unlawful to eat them in most parts of Egypt. They were usually sheared twice in the year, and bred twice.³ Pigs, although reckoned unclean,⁴ formed a portion of the stock on most farms; according to Herodotus, they were universally employed to tread in the corn,⁵ at any rate, they were so numerous, that their keepers—the



Egyptian Hunted Ox from the Monuments.

caste, or class, of swineherds—obtained mention as a special section of the population.⁶

Cats were great favourites with the ancient Egyptians.⁷ Herodotus assures us⁸ that, when a fire occurred in an Egyptian town, the chief attention of the inhabitants was directed to the preservation of the cats. Allowing the houses to burn, they formed themselves into bodies all round the conflagration, and endeavoured

¹ Wilkinson, *Ancient Egyptiana*, vol. ii. p. 23, to v. pp. 180, 183.

² *Ibid.* iii. c. 87. The milk of the sheep was also used for food, and cheese was made of it (*ibid.*).

³ *Ibid.* iii. c. c. Compare *China*, *Ch.* ix. 86.

⁴ *Ibid.* i. 47.

⁵ *Ibid.* ii. 14.

⁶ *Ibid.* ii. 24.

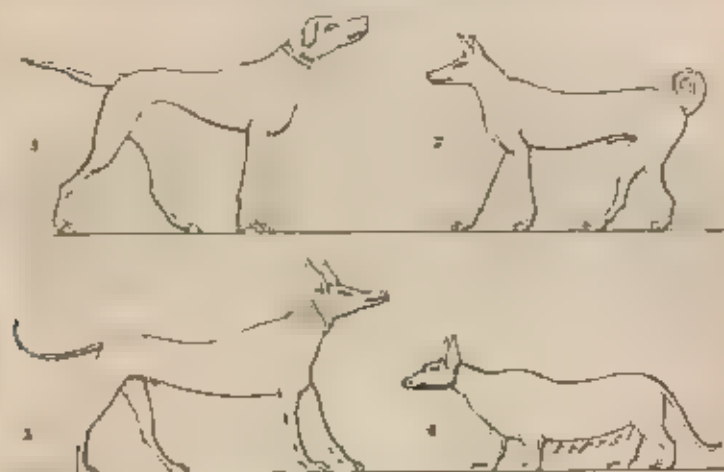
⁷ Diodorus tells us that the cats

were valued on account of their destroying weas and other reptiles (c. 87). He also says that at the present day they do attack and kill as many as the serpents. Wilkinson, *Ancient Egyptiana*, vol. i. p. 155. (Compare also our note on the cat in *The New Disp.* i. 20.)

⁸ *Ibid.* i. 90. Compare *China*, *Nat.* An. 3d. 27.

to prevent the cats from rushing into the flames. We see on the monuments pet cats seated by the master of the house when he entertains a party of friends, or accompanying him in his fowling excursions abroad.¹ Cats were favoured when living and mourned when dead.² Numerous mummies of cats have been found; and the care bestowed on them must have been almost equal to that which was given to the bodies of men.³

Dogs were also great favourites, and were of several kinds. The most common was a sort of fox dog (No. 2),



Egyptian Dogs (from the Monuments).

with erect ears, and a short curly tail, which is thought⁴ to have been the parent stock of the modern red dog of Egypt, so common at Cairo and other towns of the lower country. Another kind, which occurs often (No. 1), is

¹ Wilkinson, vol. iii. p. 42, vol. iv. p. 100.

² Herod. ii. 166, Thuc. ii. 143.

³ Numerous embalmed cats have been found at Thebes and other places, both in Upper and Lower

Egypt (Wilkinson, vol. v. p. 167). Cats are carefully wrapped in linen bandages, with the face and ears painted outside, and are deposited in wooden coffins or mummy cases.

⁴ Wilkinson, vol. ii. p. 34.

a hound, tall and with a long straight tail, which was used to hunt the antelope¹ and other wild animals.² There was also a short-legged dog (No. 4), not unlike our turnspit,³ with a pointed nose, erect ears, and a moderately long tail; which is said to have been fashionable about the time of Usirtasen I.⁴ Finally, we see represented on the sculptures a tall thin animal (No. 5), about the size of a hound, but with ears like a wolf, and a long thin tail.⁵

The most remarkable among the existing birds of Egypt are the eagle, which is of four kinds,⁶ the falcon (three varieties),⁷ the Ethiopian kite, the black vulture, the bearded vulture, the *Vultur peregrinus*, the osprey, the horned owl, the screech-owl, the raven, the ostrich, the ibis, the pelican, the vulpanser or fox-goose, the Nile duck (*Anas Aithya*), the hoopoe (*Upupa epops*), the sea swallow (*Sterna Nilotica*), the Egyptian kingfisher (*Alcedo Aegyptiaca*), the quail, the oriental chattering, the plover (*Arenaria babulensis*), and the snipe (*Charadrius melanoccephalus*). Besides these, there are found the common swallow, the sparrow, the wagtail, the crested plover, the heron and various other wading birds, the common kite, several kinds of hawks, the common vulture, the common owl, the white owl, the turtle dove, the musk thrush, the common kingfisher,

¹ Wilkinson, vol. iii. p. 13.

² See the plate at the end of Wilkinson's *Ancient Egyptians* vol. i.

³ Ibid. vol. iii. p. 32.

⁴ Ibid. p. 33.

⁵ Ibid. p. 32. No. 7.

⁶ These are given by M. de Buffon St. Hilaire as the *Agatha Aethiops*, & eagle of Thebes, which is grey and of a blackish colour, the *falco*,

or common brown eagle, the *infans*, or a small black variety, and the *helicetus*, or a variety of the raptor. II N° vol. i. pp. 32-37.

These are 1 *Falco lunaticus*, the *concolor* of Penn. (II. N° 1. 72) and 63, and *concolor* of Buffon. 2 *F. maculosa* (the *americanus* of Buffon), and 3 *F. communis*, probably the 'crested hawk' of Herodotus (p. 65).

two kinds of larks, and various finches.¹ As most of these birds are well known, it will not be necessary to describe them; but a few words will be said with respect to such of them as are either peculiar to Egypt, or may be presumed to be unfamiliar to most readers.

The Ætolian kite (*Milvus Ætolius*) is of a greyish-brown hue, smaller and with the tail less forked than the ordinary kite.² It is common in Egypt during the autumn, and is at that time so tame as to come and sit on the window-sills of the houses.³ The bearded vulture (*Phene gyntes* of St. Hilaire) is a large bird, blackish brown with patches of grey. One shot in the desert between Cairo and the Red Sea during the French occupation of Egypt measured about fifteen feet from tip to tip of the wings.⁴ A bearded vulture of a smaller kind is described and figured by Bruce as a 'golden eagle';⁵ but there can be no doubt that it is rightly assigned to the vulture tribe. The Vultur *perompterus* is a small white variety,⁶ known to the Arabs by the name of *rokhama*, and to the modern Egyptians as 'Pharaoh's hen.'⁷ It is most valuable as a scavenger, and, though displeasing in its appearance, enjoyed a considerable degree of favour among the ancient Egyptians, as it still does among their successors.⁸

Two varieties of the ibis existed in ancient Egypt.⁹

¹ See Wilkinson, *Ancient Egyptians*, vol. iii. pp. 51, 2. vol. v. pp. 188, 122.

² *Description*, 'H. N. vol. i. p. 80.

³ Is. on, *Nature des Égyptiens*, vol.

ii. p. 17.

⁴ *Description*, 'H. N. vol. i. p. 80.

⁵ *Travels*, vol. v. p. 155, and plate c. 10, 11.

⁶ *Description*, pp. 70-7. Wilkin-

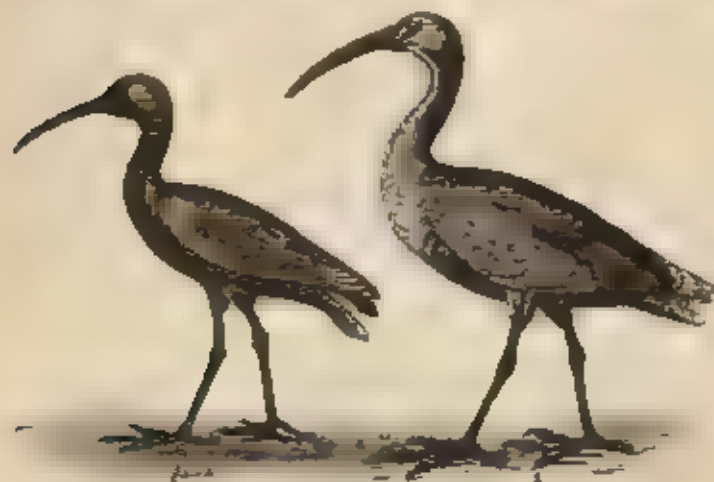
son, vol. iii. p. 51.

⁷ Wilkinson, vol. v. p. 188. The Arabic *rokhama* is a loan word identical with the Hebrew *רוחמה*, which is translated in the Arabic and Version by *pharaoh's hen*. Lev. x. 12.

⁸ Hasselquist, *Fauna Aegyptiaca*, p. 130.

⁹ Herod. ii. 70.

One was probably the *Ibis falcinella*, or 'glossy ibis,' which measures about a foot from the breast to the tail, and is of a reddish-brown colour, shot with dark green and purple¹. The other was the *Ibis religiosa* or *Ibis Nilotica*, the *alon humes* of Bruce. This is a kind of the stork class, standing about two feet high,



1. The Glossy Ibis, 2. The Ibis Religiosa (from the Description).

and measuring about two feet six inches from the tip of the beak to the extremity of the tail. The bill is long and curved, measuring about six or seven inches. The head and neck, for more than six inches below the eyes, are entirely bare of feathers, and present nothing but a black cutaneous surface. The greater part of the body is of a yellowish-white colour: but the wings are tipped with a greenish black, while on either side of the tail, which is white, 'long funeral-looking plumes, of a purplish-black colour, proceeding from beneath

¹ W. Latham in the author's *Herodotus*, vol. ii. p. 125, note *

the tertiary wing feathers, hang not ungracefully.¹ The legs and feet are of a deep leaden hue, and the claws are black. The *Ibis religiosa* rendered important services to the Egyptians by destroying snakes and various insects, and was therefore greatly esteemed, and placed under the protection of Thoth, the Egyptian Mercury.

The vulpanser or fox goose (*Anser Egyptianus*) was a wild goose of no very peculiar character.² It is said by Herodotus to have been sacred,³ but this is questioned,⁴ since it was certainly used freely for food by the natives.⁵ The Egyptian duck (*Anas Nilotica*) has a more distinctive character. The neck and inferior part of the head are white, with black spots, and a grey line runs lengthways behind the eyes, the under part of the body, and the thighs, are of the same colour.⁶ It occurs wild in Upper Egypt, and in the lower country is seen not unfrequently domesticated among the occupiers of the farmyard.

The sea-swallow (*Sterna Nilotica*) is a small but beautiful bird. It frequents both the Nile itself and the various canals which are led off from the main stream. The beak is black, the head and neck greyish, with small white spots, the back, wings, and tail grey, the belly and under part of the neck white; the feet red, and the claws black.⁷ The oriental wotterel, a species of *Charadrius*,⁸ is said to be about the size of a

¹ Russell, *Ancient and Modern Egypt*, p. 491. Compare Wilkinson in the note to Herodotus, vol. ii. p. 125, note, and *Ancient Egypt*, vol. i. p. 221.

² Wilkinson in the note to Herodotus, vol. ii. p. 12. *Ancient Egypt*, vol. i. p. 221, 7.

³ Herod. ii. 12.

⁴ See Wilkinson's note on Herodotus, v. 72.

dotus, v. 72.

⁵ Wilkinson, *Ancient Egypt*, vol. ii. p. 364, vol. ii. p. 47.

⁶ Russell, *Ancient and Modern Egypt*, p. 463.

⁷ Ibid. pp. 460, 473.

⁸ *Charadrius edithae*, known to the Arabs as the *Kerem*, or *Karim*. See Russell, *Ancient Egypt*, vol. i. p. 265.

crow, and to have a shrill but pleasing note, like that of the black woodpecker.¹ It feeds chiefly on rats and mice, with which Egypt abounds, and is thus of considerable service to the inhabitants. The places which it chiefly frequents are the acacia groves in the neighbourhood of villages, but it is found also in various parts of the desert. The *bennie* (*Ardea bubulcus*) is a bird of the crane or heron kind. It is of a pure white colour, and is specially distinguished from all other herons, cranes, or storks, by having a tuft formed of two long feathers which stream from the back of the head. In ancient Egypt it was sacred to Osiris, the god of agriculture; and moderns remark that to the present day it lives in the cultivated fields and follows the plough in order to feed on the worms and insects which are exposed when the soil is turned up.² It is often represented in the Egyptian sculptures.³

The *sene-ne* (*Charadrius melanocephalus*), is a small species of plover, not more than 9½ inches long. The head is black (whence Linnaeus's name), with two white stripes running from the bill and meeting at the nape of the



The *sene-ne* or *Tringulus*.

neck. The back and tail are white-colour, the neck and abdomen white, the wings white tipped with black, and with a broad transverse black band; moreover, a sort of black mantle extends from the shoulders to the

¹ Russell, *Ancient and Modern Egypt*, vol. v. p. 225.

² *ibid.*, p. 468.

³ *ibid.*, vol. iii. p. 41; vol. v. p. 262, &c.

tail. The back is black, and the feet black.¹ The crocodile haunts the sand banks, which are frequented also by the crocodile, and chirps loudly with a shrill note on the approach of man;² whence the bird has been supposed to be the crocodile's friend, and to give him warning, *intentionally*, of the advent of danger.³

The 'river of Egypt' was celebrated for its fish, and not only produced a most abundant supply⁴ of a food excellently suited for such a climate, but had several varieties which, either were, or at any rate were thought to be, peculiar to itself.⁵ Among these,



The Oxyrhynchus or Miasch.

those most highly regarded were the oxyrhynchus, the lepidotus, and the lina. The oxyrhynchus is now generally considered to be the *Homopus oxyrhynchus*,⁶ the *miasch* of the modern Arabs, which has a long

¹ Willersow, *Ancient Egyptiana*, vol. 7, p. 226.

² Ibid. vol. 11, p. 88. Compare Withers's note in the authors' *Herodotus*, vol. 1, p. 17.

³ Herod. 2, 4, 1. *Ethiæ, Nat. An.* 25. The text here states that the bird was the crocodile's friend, and it is a statement which, as there was no foundation in it, it is not at all surprising that the crocodile should have been supposed to be the bird's friend. (See Herod. 2, 4, 1.)

⁴ Herodotus reckons the annual

supply about as one of the Nile channels that joins the river to the Lake Mareotis equal in value to about 10,000 of our money. (Ibid. 2, 4, 1. 721 and Strabo (chap. 2, 3-4) also notices the excellence of the Nile fisheries.)

⁵ Strabo 2, 4, 1. compares it to a former time, and says that it had been at a former time, but the ancient Homopus was vol. 1, p. 17, note 1, 2, 3, 4.

⁶ Willersow, *Ancient Egyptiana*, vol. 1, p. 17, note 1, 2, 3, 4. *Herodotus*, 2, 4, 1. *Egyptus*, II, N, vol. 1, p. 170.

pouted nose curving downwards. It is a smooth-skinned fish, apparently of the barbel class, and is at the present day not much esteemed for food.¹ Anciently it was sacred to Athor, and in some places might not be eaten.² The *lepidotus* has been identified with the *Salmo dentex*, the *Perca Nilotica*, and the bummy,³ all of them fish with large scales, which is what the word 'lepidotus' signifies. On the whole, the bummy (*Cyprinus lepidotus*) is thought to have a taste superior to that of the other two, though the question cannot be considered to be as yet decided.⁴ The bummy is a fish of a good flavour, one of the best and wholesomest that the Nile produces. The *latus*, which was a sacred fish at Latopolis (*Euech*), may perhaps be the *Perca Nilotica*,⁵ another excellent fish, waste-fleshed and delicate in flavour, much sought after by the present inhabitants.

Among other delicate fish produced by the Nile may be mentioned the *buth*, or *Lubrus Niloticus*, now the most highly esteemed of all,⁶ the *nearech*, or Nile salmon (*Salmo Niloticus*), which ascends the stream to the latitude of Cairo, and has been known to weigh, when caught, above a hundred pounds, a fish pronounced to be 'very delicate eating';⁷ the *strophoz* (*Chupea aloni*), a kind of herring,⁸ the spot (*Syrcus Niloticus*);⁹ the mullet (*Mugil cephalus*);¹⁰ and the garpmoot (*Silurus carpath*).¹¹ The eels of the Nile are reckoned unwholesome, more especially in the summer

¹ Wilkinson, vol. v. p. 261.

² Herod. ii. 72; Plin. *De Is. et*

Ins. § 18.

³ Wilkinson, vol. v. p. 258.

⁴ Wilkinson, in the second *Herodotus*, vol. ii. p. 101, 2nd edition.

⁵ Dr. Paaw, *Fauna*, vol. i. p. 140.

⁶ Wilkinson, *Ancient Egyptians*, vol. iii. p. 9.

⁷ Herod. p. 471.

⁸ Hasselquist, *Voyage dans le Levant* p. 273.

⁹ Le Ross. p. 470.

¹⁰ Plin. x. 47.

¹¹ Wilkinson, vol. iii. p. 57.

months;¹ and the *tetraodon* is said to be actually poisonous.² But, besides the fish named above as delicacies, there were many others which, though not greatly esteemed, were good for food; e.g. the shall (*Silurus shall*), the shulbeh (*Silurus schilbe Niloticus*), the byad (*Silurus bapad*), the arabrab, the kelb-el-bahr or Nile dog-fish (*Salmo dentex*), and a species of carp (*Cyprinus rubescens Niloticus*).³ In a country where, owing to the high temperature, the flesh of land animals was unsuited for general use, it was of the greatest advantage that there should be, as there was, an almost unintermitted supply of a healthy pleasant food, sufficiently nourishing, without being stimulating, and readily available at all seasons.

Egypt was less happily circumstanced in respect of reptiles and insects, which were as abundant as fish without (for the most part) serving any useful purpose. Of reptiles, we have already described the crocodile and the two monitors,⁴ creatures which, from their size and their habits, are naturally classed with the larger animals. We have now to notice the chief remaining reptiles, which were the turtle (*Trionyx Niloticus*), two species of iguana (*Stellio vulpæus* and *Stellio spinosus*), two geckos, the chameleon, several snakes, more especially the horned snake (*Coluber cerastes*) and the asp (*Coluber haje*), and several lizards. The turtle of the Nile is of the soft kind, the upper and lower shells being united by a mere coriaceous membrane. It is a trionyx of a large size, sometimes even exceeding three feet in length. The upper shell is very handsome, y

¹ Wilkinson, vol. iii. pp. 68.
ed. v. p. 251.

² Russell, p. 471.

³ Wilkinson, vol. iii. pp. 54-9.

⁴ See above, pp. 65-6, and 72-3.

marked.¹ The animal (*Lacerta stellio rubra*) is a lizard-like shaped like a lizard of a dark olive-green colour shaded with black. It seems to exceed a foot in length.² The Mohammedans dislike it and persecute it, since they regard its favour to mankind as a derivative imitation of their own posture in prayer.³ The other species (*Stellio squamea*) is a much larger animal, varying in length from two to three feet. It is found chiefly in Upper Egypt, and is of a bright grass-green colour.⁴

The two geckos, which are small lizards, are known respectively as *Lacerta quaker* and *Lacerta canaliculata*. The former, called also *trek phryganeus*, or 'the fat-footed gecko,' is remarkable for the shape and physical qualities of its feet. These divide into five toes, which are spread out and do not touch one another. Each is armed on its under surface with a peculiar structure of filæ, by means of which the animal is able to run up perpendicular walls of the smoothest possible material, and even to walk on ceilings, like house flies, or adhere to the underside of leaves.⁵ This gecko is a frequent inmate of houses in Egypt, it conceals itself during the day and is very active at night, when it preys upon the flies and other insects which are at that time taking their repose. The natives might be expected to value it on this account, but they have a prejudice that it is poisonous, and communicates a species of leprosy to persons over whom it walks,⁶ whence they term it *al-a*

¹ *Description de l'Égypte*, II. N. vol. 1, pp. 115-120. — on an. Pl. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10.

² Ibid. p. 117.

³ *Encyclopædia Britannica*, vol. 1, p. 51.

⁴ *Description*, Hist. Nat. vol. 1, p. 126-127.

⁵ See Mr. Heugesser's account of this animal in the *Synopsis des Reptiles de l'Égypte*, vol. 1, pp. 107-108, and compare the *Lacerta* in II. N. vol. 1, pp. 115-120, and *Encyclopædia*, vol. 1, pl. v. fig. 5.

⁶ Hæver, *de Voyage au Liban*, p. 120.

lure, 'the father of leprosy.'¹ Some go so far as to maintain that it renders food unwholesome by walking upon it; but this belief seems to be quite without foundation, and the irritating effects of its feet on the human skin have probably been exaggerated.² The house gecko is of a redish brown colour, spotted with white. It is about five inches in length.

The other Egyptian gecko *Lacerta caudispinosa* is larger. Its usual length is about eight inches,³ and its habits are quite unlike those of the house gecko. Both kinds are oviparous, and produce a round egg with a hard calcareous shell. The geckos have the power of uttering a note like the double 'click' used to urge a horse on in riding; and it is said to be from this circumstance that they derive their name.⁴

The horned snake *Crotalus cerastes* is so called on account of two curious excrescences above the eyes, to which the name of 'horns' has been given; they are small protuberances, erect, pointed, and leaning a little towards the back of the head; it is remarkable that no naturalist has been able to assign them any use. The colour of the cerastes is pale brown, with large irregular black spots.⁵ Herodotus remarks that it is of small size;⁶ and modern specimens vary between one foot five inches and about two feet and a half in length.⁷ The cerastes is exceedingly poisonous,⁸ and, having the habit of partially burying itself in the sand,⁹ which is

¹ Description, 'H. N.' vol. i. p. 134. F. Schlegel, *Descript. Animaux* 74. W. L. Wilson, *Ancient Egyptians*, vol. i. p. 134.

² See Mr Houghton (*Dict. of the Bible*, vol. ii. p. 126-7).

³ Description, l. 131.

⁴ Mr Houghton in the *Dict. of the Bible*, vol. ii. p. 127.

⁵ Description, pp. 160-1.

⁶ H. N. vol. i. p. 74.

⁷ Description, l. 6.

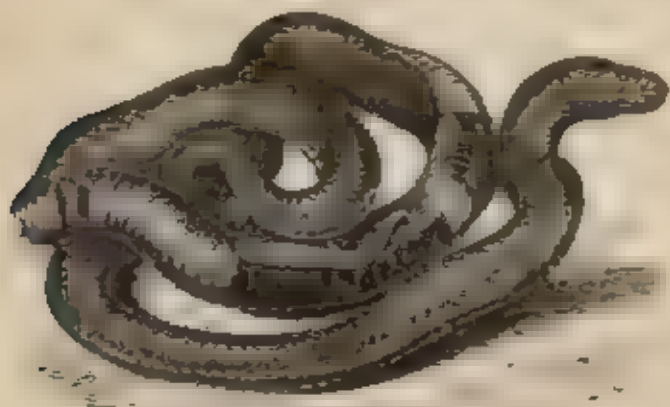
⁸ W. L. Wilson in the author's *Herodotus*, vol. ii. p. 134, no. 1. 2nd ed. in.

Wilson, *Ancient Egyptians*

vol. i. p. 246.

nearly of the same colour, it is the more dangerous as being difficult of avoidance. The African snake-charmers succeed, however, in binding it and escaping unhurt, since it is one of the few vipers over which their 'charming' has influence.¹

The asp, or *Coluber lize*, 'the Egyptian colan,' as it has been termed, is even more deadly than the cerastes. It is a large snake, varying from three to six feet in length,² and has an extraordinary power of



The Egyptian asp (*Coluber lize*).

dilatating its breast when angry. Torpid during the winter,³ it appears on the approach of spring in the Egyptian gardens, and is of great use, feeding on mice, frogs, and various small reptiles. It is easily tamed, and is the favourite snake of the serpent-charmers, who wind it about their necks, put it in their bosoms, and make it perform various antics to the sound of the flute,

¹ Houghton in *Dict. of the Biol.* fasc. *Herpetom.*, 'H. S.' vol. i. p. 157. ² *ibid.* Watson has come to his possession which measured exactly six feet. ³ W. Franklin, p. 242.

without exhibiting any fear, and with absolute and entire impunity.¹

The chameleon is the quaintest of reptiles. The strange shape of its head, the position and character of the eyes, which are almost completely covered with the skin and move independently of each other, the curious structure of the tongue, which is cylindrical and capable of great and sudden extension, the prehensile power of the tail, the dry dull skin, and the division of the claws into two sets, one opposed to the other, are not of them remarkable features,² and their combination produces a most grotesque creature. The change of colour under certain circumstances, which the ancients thought so extraordinary,³ is a subordinate and secondary feature, and has been greatly exaggerated. One of the small Egyptian lizards, the *agame variegata* of St. Hilaire, which has never attracted much attention, varies its hue to a much greater extent.⁴ The chameleon is naturally of a pale olive green, and its changes are limited to a warming up of taw into a yellowish brown, on which are seen some faint patches of red, and a fading of it into a dull ashy grey.⁵ The animal does not really alter its hue at will, but turns colour, as men do, in consequence of its emotions, becoming pale through fear, and warming to a sort of redness through anger or desire. What is most notice-

¹ Bruce, *Travels*, &c. vii. pp. 302-3, 306. *Modern Egyptus*, vol. ii. p. 190.

² See the observations of M. de St. Hilaire in his *Description Nat.* vol. i. p. 104.

³ *Herodotus*, lib. ii. p. 104. *Herodotus*, lib. ii. p. 104. *Herodotus*, lib. ii. p. 104. *Herodotus*, lib. ii. p. 104. *Herodotus*, lib. ii. p. 104.

⁴ See *Reptiles*, § 43, Loo. *African Deser.* ix. p. 206, &c.

⁵ See the *Description*, Pl. N. vol. i. pp. 127, 107.

⁶ *Encyclopædia Britannica*, vol. xix. p. 65. The author met a chameleon in his own country, and was charmed that the changes of colour were emotional.

gale in its habits is the slow, stealthy, almost imperceptible movement by which it gradually approaches its prey, combined with the sudden rapid dart of the tongue by which the victim is surprised and devoured.

The most remarkable of the Egyptian insects are the scorpion, the locust, and the *scorpion* spider. The scorpion (*Scorpio crassicauda*), though classed with the *Arachnida*,¹ has rather the character of an enormous beetle. It has two large horns, eight legs, and a long stiff tail of several joints, which it carries erect in a threatening manner.² It is not aggressive, however, but always seeks to hide itself, frequenting ruins and dark places, where it lies concealed among stones and in ruins. Sometimes, unfortunately, it enters houses, and hides under cushions and coverlets, where, if it suffers molestation, it will sting, and inflict a painful, though not dangerous, injury. In Egypt cats often attack it. Turning it over on its back by a pat of their paw upon its sole, and then placing one fore foot on its body, they tear off the tail with the other. The creature is then easily killed, and the cat not infrequently eats it.³

The locust is one of the permanent plagues of Egypt. Swarms arrive with considerable frequency from Arabia, and, descending upon the gardens and cornfields, cover the whole ground, and in a short time destroy all but the very coarsest kinds of vegetation.⁴ The hopes of the farmer disappear, and famine threatens, where, till the visitation came, there was

¹ *Hesperus* in the *Act* of the *Dioc* v. i. p. 1161. *Walden* *Am. and Egyptian* v. i. p. 25.

² *Walden* *Am. and Egyptian* v. i. p. 25. *Walden* *Am. and Egyptian* v. i. p. 25.

p. 65. *Walden* *Am. and Egyptian* v. i. p. 25.

³ *Walden* *Am. and Egyptian* v. i. p. 25. *Walden* *Am. and Egyptian* v. i. p. 25.

⁴ *Hesperus* in the *Act* of the *Dioc* v. i. p. 1161. *Walden* *Am. and Egyptian* v. i. p. 25.

every prospect of teeming abundance. The varieties of the insect are numerous, and Egypt appears to suffer from the attacks of some five or six species¹. But the deadliest invasions are made by the *Aceridium peregrinum* and the *Edipod t. nigritaria*, the two most destructive specimens of the locust tribe,² the latter of which has been known to visit our own country³. Fortunately these invasions are only occasional, and seldom extend to a very large portion of the country. When they occur, the principal check upon them is that arising from the hunts of the jackals, which issue from the mountains at night, and, spreading themselves over the plains, devour the locusts, apparently with great satisfaction, and seriously diminish their numbers⁴.

The scorpion is a strong and active spider, possessing venomous qualities, and esteemed by the modern Egyptians on account of its enmity to the scorpion. The scorpion's sting is fatal to it: but in general it succeeds in avoiding its adversary's tail, and, running round it, fastens upon the head and kills it without difficulty.⁵

Egypt was not very well provided by nature with minerals. Stone indeed of many excellent kinds abounded. The magesian limestone of the Gebel Mokattam range,⁶ opposite the site of Memphis, is a good material, since it is hard and close-grained with-

Four species are said to be peculiar to Egypt viz *Ter. desertorum*, *Ter. variabilis*, *Ter. persica*, and *Ter. arabica* (Hemiptera). See *Hist. of the Bible* vol. ii. p. 129.

¹ Ibid. p. 13.

² See *Ann. Entom. Soc. Lond.* for July 1748. p. 334. and 414.

³ Washington *Ancient Egyptians*,

vol. v. p. 140. The *Desert* vol. ii. 241, and a *desert-dweller* Egyptian bird. also to *argy. the locusts*.

⁴ The p. 105.

⁵ The vol. i. p. 322. Compare *Topography of Phoen.* p. 310. and the *antiquity* Herodotus. vol. ii. pp. 1 and 170.

Sinaitic peninsula,* which was beyond the limits of Egypt; and it is most likely that a station, and tin were supplied to them by the Phoenicians.

Among other mineral productions of Egypt the most important were natron, salt, sulphur, petroleum, chalcidones, carnelians, jaspers, green breccia, and emeralds. Natron, or the subcarbonate of soda, is yielded largely by the Natron Lakes beyond the western limits of the Delta,¹ and is also found in Upper Egypt near Edfuhyas, and again near the village of El Helob.² It was greatly prized by the ancient Egyptians, since it was the chief antiseptic material made use of in the process of embalming.³ Salt is also furnished by the Natron Lakes in considerable quantity.⁴ The Gebel el-Zayt, at the south-western extremity of the Suez inlet (lat 27° 50' to 28° 3'), abounds in petroleum,⁵ and at El Gusheln, near the south-western extremity of the Zayt inlet, are sulphur mines.⁶ Chalcidones have been found in the range of Gebel Mokuttam near Cairo,⁷ jaspers and carnelians in the granite rocks near Syene,⁸ and jaspers again in the dry valley called by the Arabs *Bahr-bur-mi*, or 'the river without water'.⁹ Breccia verde was obtained by the ancient Egyptians from quarries in the Eastern Desert,¹⁰ and the emerald mines of Gebel Zabara were

* Brugsch, *Hist. d'Egypte*, p. 471. We know that the *Herodotus*, vol. ii. pp. 282 and 283, note 4.

¹ Iron may also have been imported from the mountains in the Upper Nile valley, as is evident.

² *Description de l'Égypte*, *État Moderne*, vol. i. p. 282. Herodotus, *History*, vol. ii. p. 412, note 4.

³ W. L. Russell, *Topography of*

Thebes, pp. 428 and 431.

⁴ Herod. ii. 46-48. Diod. Sic. i. 41.

⁵ *Description*, 'État Moderne,' vol. i. p. 282.

⁶ W. L. Russell, *Topography*, p. 404.

⁷ Id.

⁸ *Id.*, p. 319.

⁹ Russell, p. 456.

¹⁰ *Id.*, p. 41.

¹¹ W. L. Russell, *Ancient Egyptology*, vol. i. p. 16. *Topography*, p. 404.

drily, gently worked by them.¹ Agate and rock-crystal are likewise occasionally met with, and also serpentine, compact felspar, steatite, hornblende, basaltic, actinolite, and the sulphate of barytes.²

¹ Wilkinson, *Ancient Egyptians*, vol. 1, p. 261. *Topography*, p. 420. ² Russell, pp. 450-5, Wilkinson, *Topography*, p. 419.

CHAPTER III.

THE PEOPLE AND THEIR NEIGHBOURS.

The Egyptians of Ancient Origin—Immigrants from the East—Not a Colony from Ethiopia—Proof of this—So far as to constitute a distinct Race—Their complexion dark, but not black, their Hair and woolly—Description of their Features of their Form—Their Subdivisions, original and later—Their Intellectual Characteristics, Their Arts and Powers, Their Morality, theoretic and practical—Their Number—Notions bordering upon Egypt—The Ishu (Ishyima), or Ishimian, on the West—the Nubian (Nigritae) and Cush (Ethiopian) on the South—the Arabi, Semites and Hami (Arabi) on the East—No real Empire in this quarter.

Die Ägypter sind von allen angrenzenden Menschenvölkern wesentlich von verschiedenem Stamm waren. Niebuhr, *Vorrede über alle Geschichte*, vol. I. p. 67.

It is generally allowed by modern ethnologists that the ancient Egyptians, although located in Africa, were not an African people¹. Neither the formation of their skulls, nor their physiognomy, nor their complexion, nor the quality of their hair, nor the general proportions of their frames connect them in any way with the indigenous African races—the Berbers and the negroes. Nor, again, is their language in the least like those of the African tribes². The skull and facial outline, both of the ancient Egyptian and of the modern

¹ See Leumann, *Hist. Ancienne de l'Égypte*, vol. I. p. 329; Hengsch, *Histoire d'Égypte*, première partie, pp. 5-8. Also in Smith's *Dictionary of Greek and Roman Geography*, vol. I. p. 58; Stuart Poole

in Smith's *Dictionary of the Bible*, vol. I. p. 561.

² See Hengsch, p. 11. 'La langue des Égyptiens n'offre aucune analogie avec les langues des peuples d'Afrique.'

Copt, his existing representative, are Caucasian;¹ and the Egyptian language, while of a peculiar type, has analogies which connect it both with the Semitic and with the Indo-European forms of speech, more especially with the former.² We must regard the Egyptians, therefore, as an Asiatic people, immigrants into their own territory, which they entered from the east, and nearly allied to several important races of South-Western Asia, as the Canaanites, the Accadians or primitive Babylonians, and the Southern or Himyaritic Arabs.

It has been maintained by some³ that the immigration was from the south, the Egyptians having been a colony from Ethiopia which gradually descended the Nile, and established itself in the middle and lower portions of the valley, and this theory can plead in its favour, both a positive statement of Diodorus,⁴ and the fact, which is quite certain, of an ethnic connection between the Egyptians and some of the tribes who now occupy Abyssinia (the ancient Ethiopia). But modern research has shown quite unmistakably that the movement of the Egyptians was in the opposite direction. 'The study of the monuments, says the latest historian of Egypt,⁵ 'furnishes a controvertible

¹ Dr Birch observes, with more refinement than most previous writers, that 'in the earliest monuments the Egyptians appear as a race of a sky race, with features neither entirely Caucasian nor Negroid, more resembling at the earliest ages the European (i.e. the Caucasian), 'at the middle period of the empire the Negroid type, at the decline of a mixed population, and at the most flourishing period of the empire the southern and refined type of the Semitic families

of mankind' (*Egypt from the Earliest Times*, Introduction, p. 3.)

² See Birch, *Egypt's Place in the World*, p. 47.

³ *Philosophy of History*, vol. iii. pp. 155-6.

⁴ Especially Herodotus, *African Nations*, vol. ii. pp. 10-110. L.T. *Monuments of Ancient History*, p. 57, L.T.

⁵ *Ibid.* see p. 11.

⁶ Birch, *History of Egypt*, preface, p. 7.

evidence that the historical series of Egypt, in temples, tombs, and cities, constructed on either bank of the Nile, follow one upon the other in chronological order in such sort that the monuments of the greatest antiquity, the Pyramids for instance, are situated furthest to the North; while the nearer one approaches the Ethiopian cataracts, the more do the monuments lose the stamp of antiquity, and the more plainly do they show the decline of art, of beauty, and of good taste. Moreover, in Ethiopia itself the existing remains present as with a style of art that is absolutely devoid of originality. At the first glance one can easily see that it represents Egyptian art in its degeneracy, and that art ill understood and ill executed. The utmost height to which Ethiopian civilisation ever reached was a mere rude imitation, alike in science and in art, of Egyptian models.¹

We must look then rather to Syria or Arabia than to Ethiopia as the cradle of the Egyptian nation. At the same time we must admit that they were not mere Syrians or Arabs;² but had, from the remotest time whereto we can go back, distinct characteristics, whereby they have a good claim to be considered as a separate race. What was the origin of these special characteristics cannot indeed be determined until the nature of differences of race is better understood than it is at present. Perhaps in ancient times the physical traits of an ancestor were, as a general rule, more completely reproduced in his descendants than they now are; perhaps climate and mode of life had originally

¹ Niebuhr remarks on this difficulty (l. p. 37), but notes that the pure culture of distinguishing the bulk of Egyptians are clearly distinct and different from the modern Egyptians from the Nile river.

² For example, see also (Gessner's) vol. 1.

greater effect. Some of the Egyptian characteristics may be ascribed to these influences, some may, on the other hand, be confidently attributed to intermixture with African races, from which they were far from holding altogether aloof. Their complexion was probably rendered darker in this way; their lips were courseened, and the character of their eye was perhaps modified.¹

The Egyptians appear to have been among the darkest races with which the Greeks of the early times came into direct contact. Herodotus calls them 'blacks,'² but this is an extreme exaggeration, akin to that by which all the native inhabitants of Hindostan have been termed 'niggers.' The monuments show that the real complexion of the ordinary Egyptian man was brown, with a tinge of red—a hue not very different from that of the Copt at the present day. The women were lighter, no doubt because they were less exposed to the sun; the monuments depict them as yellow, but there can scarcely have been as much difference between the men's colour and the women's as existing paintings represent.

The hair was usually black and straight. In no case was it 'wooly,'³ though sometimes it grew in short crisp curls. Men commonly shaved both the hair and the beard, and went about with their heads perfectly bare, or else wore wigs or a close-fitting cap.⁴ Women always wore their own hair, and plaited it in

¹ See Ikno in *Smith's Dictionary of Greek and Roman Biography*, vol. i. p. 38.

² Herod. ii. 141. It has been argued that the term used (*melanchrois*) does not mean 'black' but 'swarthy'; but a closer rendering is 'black-skinned,' and there is no

doubt to show that Herodotus did not intend it literally.

³ As Herodotus represents it. (ii. 141.)

⁴ Wilkinson in the author's *Herodotus*, vol. ii. p. 149, note 1, and p. 150, note 2.

long tresses sometimes reaching to the waist¹. The hair of the wigs, as also that which is found sometimes growing on the heads of the mummies, is coarse to the eye of a European, but has no resemblance to that of the negro.

The Egyptians had features not altogether unlike those of their neighbours, the Syrians, but with distinguishing peculiarities. The forehead was straight, but somewhat low, the nose generally long and straight, but sometimes slightly aquiline. The lips were over-



Head of Egyptian man.

ful; but the upper lip was short, and the mouth was seldom too wide. The chin was good, being well-rounded, and neither retreating nor projecting too far. The most marked and peculiar feature was the eye, which was a long narrow slit, like that of the Chinese, but placed horizontally and not obliquely. An eyebrow, also long and thin, but very distinctly pencilled, shaded it. The colouring was always dark, the hair, eyebrows, eye-lashes, and beard (if any) being black, or nearly so, and the eyes black or dark brown.



Egyptian child.

In form the Egyptian resembled the modern Arab. He was tall, his limbs were long and supple; his head was well placed upon his shoulders; his movements were graceful; his carriage dignified. In general, however, his frame was too spare; and his hands and feet were unduly large. The women were as thin as the men, and had forms

¹ See Wilkinson's *Ancient Egyptians*, vol. iii. pp. 368-70.

nearly similar. Children, however, appear to have been sufficiently plump; but they are not often represented.



Egyptian man and woman (from the monuments).

The most ancient document which has come down to us bearing on the history of Egypt represents the Egyptian people as divided into a number of distinct races. We read of Ludim, Anamim, Lebahim, Naphtulim, Pathrusim, Casluhim, and Caphtorim¹ as distinct 'sons of Mizraim,' i.e. as separate tribes of the powerful people which inhabited the 'two Egypts.'² It is suggested³ that the Ludim were the 'dominant race, or Egyptians proper, who were called in Egyptian *bt* or *rat*, i.e. men *par excellence*;' that the Anamim were the *Anu* of the monuments, who were dispersed widely over the Nile valley, and gave name to On (Heliopolis) and other cities; that the Naphtulim (*Nu Phthah*) were 'the domain of Phthah,' or people of Memphis; the Pathrusim (*P'to-rea*) 'the people of the South,' or the

¹ Gen. x. 13, 14.

² 'Mizraim' is a dual form, and signifies 'the two Mizraim' or 'Egypt.' The name of the 'sons of Mizraim' is a dual plural in form, and, it is gene-

rally allowed, represent tribes or races.

³ See Lepsius, *Histoire Ancienne de l'Orient*, vol. i., 330.

night. The novels are rapid the medical treatises interarded with charms and exorcisms, the travels devoid of interest, the general style of all the books forced and stilted. Egypt may in some particulars have stimulated Greek thought, directing it into new lines, and giving it a basis to work upon, but otherwise it cannot be said that the world owes much of its intellectual progress to this people, about whose literary productions there is always something that is weak and childish.

In art the power which the Egyptians exhibited was doubtless greater. Their architecture ¹ was on the grandest scale, and dwarfs the Greek in comparison. ² But even here it is to be noted that the higher qualities of art were wanting. The architecture produces its effect by mere mass. There is no beauty of proportion. On the contrary, the gigantic columns are clumsy from their undue massiveness, and are far too thickly crowded together. They are rather rounded piers than pillars, and their capitals are coarse and heavy. The columnar ornamentation used was over-gilding. The forms of the ornamentation were almost always stiff and sometimes absolutely hideous. ³ In mimetic art the Egyptians might perhaps have done better, had they been at liberty to allow their natural powers free scope. But they worked in shackles: a dull dead conventionalism

[illegible]

1. The first thing I did was
 to go to the bank and
 get a check for \$100.00.
 I then went to the
 Post Office and
 bought a stamp for
 10 cents. I then
 went to the
 store and
 bought a
 box of
 soap. I
 then went
 to the
 school and
 gave the
 money to
 the teacher.
 I then went
 to the
 bank and
 deposited
 the money.
 I then went
 to the
 Post Office
 and bought
 a stamp for
 10 cents.
 I then went
 to the
 store and
 bought a
 box of
 soap. I
 then went
 to the
 school and
 gave the
 money to
 the teacher.
 I then went
 to the
 bank and
 deposited
 the money.

Mark, Egypt from the East
 Part 1 of 1

[illegible]

bore away over the land, and though some exceptions occur,¹ Egyptian mimetic art is in the main a reproduction of the same unvarying forms, without freedom of design or vigour of treatment.

In morals, the Egyptians combined an extraordinary degree of theoretic perfection with an exceedingly lax and imperfect practice. It has been said² that 'the forty-two laws of the Egyptian religion contained in the 125th chapter of the Book of the Dead fall short in nothing of the teachings of Christianity,' and conjectured that Moses, in compiling his code of laws, did but 'translate into Hebrew the religious precepts which he found in the sacred books' of the people among whom he had been brought up. Such expressions are no doubt exaggerated, but they convey what must be allowed to be a fact, viz. that there is a very close agreement between the moral law of the Egyptians and the precepts of the Decalogue. But with this profound knowledge of what was right, so much beyond that of most heathen nations, the practice of the people was rather below than above the common level. The Egyptian women were notoriously of loose character, and whether as we meet with them in history, or as they are depicted in Egyptian romance, appear as immodest and incautious.³ The men practised incontinency openly, and boasted of it in their writings;⁴ they were austere, cheerful, gay, even gay, under hardships;⁵

¹ As the wooden statue in the museum of Berlin, described by Dr Birch (*Egypt from the Ptolemæi*, vol. i. p. 41), and the painted stucco on several chambers in the Waddi-ta, *Ancient Egypt*, vol. iii. pp. 9, 10, 11, vol. ii. p. 131, &c.

² Brugsch, *Histoire d'Égypte*, p. 17.

³ See Gen. xliii. 12, Herod. ii.

ii. 11, 12, 56, 126. Diod. Sic. l. ii. *Reveries of the Past*, vol. i. p. 140, & vol. ii. pp. 163 b, &c.

⁴ *Reveries of the Past*, vol. ii. p. 113.

⁵ See Brugsch, *Histoire d'Égypte*, p. 12. 'Rien de plus ja, de plus aimable, l'homme égyptien, le peuple égyptien, qui aime la vie, et qui se rejouissent profondément

were allowed to continue to live.¹ Altogether the Egyptians were wanting in manliness and spirit. They at no time made good soldiers; and though they had some considerable successes in their early wars, when they attacked undisciplined hordes with large bodies of well-disciplined troops, yet, whenever they encountered an enemy acquainted with the art of war, they suffered defeat. As allies, they were not to be depended on. Always ready to contract engagements, they had no hesitation in breaking them where their fulfilment would have been dangerous or inconvenient; and hence their neighbours spoke of Egypt as a bruised reed, whereon if a man lean, it will go into his hand and pierce it.²

Another defect in the Egyptian character was softness and inclination to luxurious living. Drunkenness was a common vice among the young;³ and among the upper class generally sensual pleasure and amusement were made, ordinarily, the ends of existence. False hair was worn; dyes and cosmetics used to produce an artificial beauty;⁴ great banquets were frequent, games and sports of a thousand different kinds were in vogue;⁵ dress was magnificent; equipages were splendid; life was passed in feasting, sport, and a constant succession of entertainments. It is true that some seem not to have been spoiled by their soft-

¹ Birch, p. 50. 'I have passed 110 years of my life by the gift of the king.'

² Inschr. xxvii. 6. 2. Kops. xviii. 21. Compare Inschr. xxix. 6. 7.

³ And so the commentators of Egypt who assure that I am the Lord, because I have been drunk a short of sweet of the house of Israel. What if they were a little of it, so by my hand they did not break and rend all their shoulder,

and who they lent up a race than brazen, as I wanted all their loins to be at a stand.'

⁴ Birch, *Egypt from the Earliest Times*, Introduction, p. xvi.

⁵ Ibid. p. xv.

⁶ See Wilkinson in the auth. of *Herodotus*, vol. II. pp. 271-277, where many of the games are represented.

indulgence, or at any rate to have retained in old age a theoretic knowledge of what was right,¹ but the general effect of such a life cannot but have been hurtful to the character; and the result is seen in the gradual decline of the Egyptian power, and the successive subjections of the country by harder and stronger races, Ethiopians, Assyrians, Persians, and Macedonian Greeks.

There is considerable difficulty in determining the amount of the population of ancient Egypt. Josephus gave the number at 7,800,000 in his day,² when the population was probably less numerous than under the native kings. Diodorus prefers the round number of 7,000,000, and says that in his time the population was not less than it had been under the Pharaohs.³ An English scholar of repute⁴ regards 6,000,000 as the maximum of the census of ancient Egypt, while another⁵ is convinced that the real amount was not above 5,000,000. If the class of professional soldiers really numbered above 400,000 men, as Herodotus declares,⁶ that class being only one out of seven, distinct altogether from the priests, the herdsmen, the shopkeepers, the boatmen, the swineherds, and the interpreters,⁷ it is difficult to resist the conviction that the *native* Egyptians alone must have amounted at the

¹ The 'Book of Egyptian Wisdom' written by Prince Phaulkon in 1100, p. 10, and pp. 15, 16, shows an excellent perception of moral truth, and has not been compared with the Proverbs of Solomon.

² Joseph. *Ant. Jud.* ii. 16. The number given in this place is 7,800,000, but it is erroneous; the Alexandrians, who are here concerned, are at 900,000. (*Ant. Jud.* vii. 12.)

³ Diod. Sic. i. 91.

⁴ Mr. Doane, *Two Thousand Years of Greek and Roman History*, vol. p. 5.

⁵ Mr. Keane, *Three Thousand Years of Egyptian History*, p. 141.

⁶ Herod. ii. 162. Diodorus adds in another passage in the same work of soldiers, and in the *Ant. Jud.* passage to which I have alluded that it had amounted to 700,000. (*Ant. Jud.* vii. 12.)

⁷ *Ibid.* ii. 164.

least to five millions. To this a considerable addition, an addition of probably not less than one-third, must be made for slaves¹ and casual visitors, which would raise the sum total of the population nearly to the estimate of Theophrastus. As such an estimate, even if confined to the Nile valley, the Delta, and the Fayoum alone, would not imply a density of more than about 600 to the square mile—a rate less than that of East Flanders and of many English counties which are not particularly thickly peopled²—it may well be accepted as probably not in excess of the truth.

We have now to pass from the consideration of the Egyptians themselves to that of the peoples, or nations, who inhabited the neighbouring countries.

The nations which bounded Egypt on the east, the west, and the south, belonged to three distinct races, and bore in the Egyptian language three distinct appellations. To the west were the *Kibu* or *Libu*, who may safely be identified with the Libyans of the Greek historians and geographers, the inhabitants of the entire north coast from Egypt to the Atlantic Ocean,³ after whom the Greeks called the whole continent ‘Libya.’ The monuments represent this people as a white race, with blue eyes and fair hair; it has been conjectured that they came originally from Northern Europe,⁴ and crossed into Africa by way of Spain and Italy. Probably they found in the countries which they overran a darker people, with whom they intermingled, and into which

The slave class was large and very important. See Herodotus *History of Egypt*, p. 10, who says—
‘There are in it, just as in Persia, a great number of slaves, who are employed in all the work of the country.’

tant de la population.’

² As Lancashire, Surrey, Staffordshire, Warwickshire, and the West Riding of Yorkshire.

³ Herodotus, lib. ii.

⁴ Brugsch, *History of Egypt*, p. 8.

they were ultimately absorbed. but in the earlier Egyptian period this change had not taken place, and the Egyptians represented them as described above, emphasising (it may be) and exaggerating the tints which were to them strange and unaccustomed. The Rbu, or Libyans, called sometimes *I kheenu*,¹ were numerous and warlike; but under ordinary circumstances they were greatly divided, and the occasions were 'few and far between' on which union was so far established that they became formidable to any of their neighbours. Once only in Egyptian history was the kingdom of the Pharaohs seriously threatened from this quarter, when in the reign of Meneptah, the son of Rameses II. (about B.C. 1250), a great invasion of Western Egypt took place under the conduct of the 'chief of the Rbu,'² and a doubtful contest was waged for some time between this prince and the Egyptian monarch.

Towards the south, Egypt had for her immediate neighbours the *Nahsi* or *Nahasu*,³ who were blacks and (it is thought) true negroes, with out-turned lips and woolly hair, and who were found in the Nile valley beyond the First Cataract, and in the country on either side of it, or in all the more northern portion of the tract which is now known as Nubia. The tribes of the *Nahsi* were numerous: their temper was 'turbulent and impatient of subjection';⁴ they rejected civilisation, wore scarcely any clothes,⁵ and made frequent incursions on the more southern of the Egyptian provinces with a view to plunder and rapine. The Egyptian kings were

¹ *Records of the Past*, vol. II. p. 33, vol. IV. p. 42, &c.

² *Ibid.* vol. V. p. 44.

³ See Breun, *Egypt from the Earliest Times*. Introduction, p. 12, Brugsch, *Histoire d'Égypte*, p. 8.

⁴ Herod. I. c.

⁵ *Leur costume consist d'une simple nudité primitive.* (Brugsch, *op. cit.*) Compare the representation in the authors' *Herodotus*, vol. I. p. 170.

forced to lead expeditions against them continually, in order to keep them in check and punish their depredations; but no serious danger could ever menace the monarchy from enemies who, though numerous, were ill armed, scattered, and quite incapable of coalescing.

Beyond the Nahr, however, further to the south, and inclining to the east of south, was a formidable power—a nation known to the Egyptians as the Kish or Kish, and to the Greeks and Romans as the Ethiopians, who occupied the broad tract lying between the Nile and Bahir-el-Azrek on the one hand, and the Atbara on the other,¹ extending perhaps also across the Atbara, and at times holding the Nile valley along its entire course from Khartoum to the borders of Egypt.² This people was not of negro blood, but is to be regarded as Caucasian.³ It was ethnically connected with the Canaanites, the southern Arabians, the primitive Babylonians or Accadians, and with the Egyptians themselves. Its best modern representatives are probably the Gallas, Agam, Wolaita, &c., of modern Abyssinia. This people formed, at any rate in the later Egyptian times, a single settled monarchy, with a capital at Napata (*Gebel Herket*) or at Meroë (*Dankalah*).⁴ They were to a considerable extent civilised, though their civilisation does not appear to have been self-originated, but was due to Egyptian influence. They were numerous, warlike, of great strength,⁵ and more than common height,⁶ they possessed a fair amount of discipline, and were by far the most important of the

¹ Wilkinson in the author's *Hermopolis*, vol. ii. p. 41, n. c.

² Wilkinson in the author's *Hermopolis*.

³ See *Ezek. xiii. 10*, Herod. ii. 29.

⁴ Herod. ii. 29, 30.

⁵ Diod. in Smith's *Dictionary of Greek and Roman Geography*, vol. I. Isid. xiv. 14.

⁶ Herod. ii. 29, 114.

Compare

enemies against whom the Egyptians had to contend in Africa.

On their eastern border, where it was not washed by the Red Sea, the Egyptians came into contact with tribes which they called by the generic name of *Amu*, 'people,' or perhaps 'herdsmen,'¹ whom they seem to have regarded with a special contempt and dislike.² They had from a remote period been subject to aggression in this quarter, and a portion of the Amu had actually effected a lodgment within the territory naturally belonging to Egypt,³ and held all the north-eastern portion of the Delta about the Lake Menzaleh and the cities known as Zoan (Zan, Tanis and Rameses.⁴ These Amu were, of course, Egyptian subjects, but there were likewise Amu beyond the Egyptian borders, in Syria and Palestine, who were almost perpetually at war with Egypt in the earlier times. Of these Amu the most important tribes were those of the *Knuu* or *Kheta* ('Children of Heth,' 'Hitutes'), the *Kaaru* ('cherethites'), and the *Rutienu*, who seem to represent the Syrians. Another enemy of the Egyptians in this quarter was the people called *Shasu*, perhaps identical with the Hyksos,⁵ and seemingly Arabs. Ordinarily the *Shasu* were not regarded as a formidable foe,⁶ but

¹ Both Pierret and Brugsch suggest the root am , 'people,' as that from which *Amu* is derived (Pierret in the *Records of the Past*, vi. p. 43; Brugsch, *Hiéroglyphes*, p. 5). Brugsch, however, adds that possibly the root may be the Coptic am , which is in the plural amu , and means a herdman.

² Brugsch, *ib.*

³ Brugsch, *Egypt*, p. 122.

⁴ Brugsch, *ib.*

⁵ According to Manetho, *Hyksos* meant 'king,' and *as*, 'shepherd.'

Joseph, c. Apion, i. c. 14). It is generally believed that *Shasu* is the same word as *as*. See Birch, *Egypt*, p. 73. Wilkinson in the ancient *Herodotus*, vol. i. p. 56. Leclercq, *Hiéroglyphes Anciens de l'Égypte*, vol. i. p. 223, &c.

⁶ They are sometimes spoken of with great contempt, as in the Tablet of Ahmose, *Principles of the Law*, vol. iv. p. c., where the writer says, 'I brought as tribute from the land of the Shasu very many prisoners—I do not ransom them.'

once in the course of Egyptian history, owing to circumstances that are unexplained, they made a great invasion, conquered all the lower country, and for many years held it in subjection. Otherwise one would have said that Egypt had little to fear from her immediate neighbours upon the east, who were at once numerically weak, and powerless through their multitudinous divisions.¹

There was, however, a danger in this quarter, at which it is necessary to glance. Beyond the line of Egypt's immediate neighbours, beyond the Amu and the Shasu, Syria and Arabia, further to the east and the north east, in the great Mesopotamian plain, and the highland by which it is overlooked, were to be seen, lazily and dully through the intervening space, the forms of great empires, already springing into being when monarchy in Egypt was still young, from whose rivalry the foresight of the wise may have discerned that peril would ultimately ensue, though the day of contact, and so of trial, might be far distant. A civilised State arose in the alluvial plain upon the Lower Tigris and Euphrates not very long after the birth of civilisation in Egypt.² As time went on, a second great monarchy and a third were formed in the countries above the alluvium. These empires were,

¹ The Aramaeans have always been divided into a multitude of tribes, and have never been united, except under Mohammed and his immediate successors. The Hittites seem to have had a number of kings (see *Journal of the Asiatic Society*, vol. ii. p. 383, note 1), e. g. Kuzi and Ziti (Kuzi viii 3). The Assyrians formed several states: Aram-Beth-Nabak, Aram-Ishan-nak, Aram-Maacah, Aram-Zabab, &c.

² The early Egyptian and early Babylonian chronology are both of them uncertain, but individually I choose to place the commencement of monarchy in Egypt about B.C. 4500 and its commencement in Babylonia about B.C. 3500. At any rate, it can scarcely be supposed that the monarchy mentioned in Gen. x. 10 was much later than that of which we hear in Gen. xii. 15-20.

like Egypt, aggressive, aiming at a wide, if not a universal, dominion. Collision between them and Egypt was inevitable; and the only question was when it would occur. Its occurrence was the great danger with which Egypt was threatened from the first. When the collision came, it would be seen whether Asia or Africa was the stronger, whether Egyptian discipline and skill and long experience were a match for the spirit, the dash, the impetuous valour of the Asiatcs. Until such time, the great African kingdom was, comparatively speaking, secure, and might calmly address itself to the maintenance and development of its arts, its industries, and its material prosperity generally.

CHAPTER V

LANGUAGE AND WRITING

Proposed Mode of Treatment. General Character of the Language. Characteristics of the Ancient Egyptians with the Coptic. Three Forms of Egyptian Writing. The Hieroglyphic Signs Natural. The Signs of four sorts, Representative, Figurative, Determinative, and Phonetic. Table of the most common Phonetic or Phonetic. Number of the Signs. Arrangement of the Writing. Signs for Numerals for Units for Months. Egyptian Grammar.

Αἰγύπτια. ἱερογλυφικὰ ἔχροντα — Περὶ α. 55.

It is not proposed in the present chapter to attempt anything more than a popular, and so a superficial, account of the subject is put forward in the heading. To discuss thoroughly the Egyptian Language and writing would require a work of the full dimensions of that which is here offered to the public, and would besides demand an amount of linguistic knowledge to which the present writer makes no pretension. It may be added that such a discussion would scarcely be suited to the general reader, who cannot be expected to interest himself deeply in a matter which is confessedly of a recondite character, not to be mastered without prolonged study, and when mastered, only of value to persons who intend to devote themselves to the sciences of Egyptology or comparative philology. Such persons may be referred, though the reference is scarcely necessary, to the excellent works of Champollion, Lepsius, Brugsch, Birch, and De Rouge, on the writing,

the grammar, and the vocabulary of the ancient Egyptians¹ works which treat the difficult subject in a most masterly way, and which leave no branch of it untouched or even incompletely examined.

Speaking generally, the Egyptian language may be described as 'an agglutinate monosyllabic form of speech,'² presenting analogies, on the one hand, with Turanian, on the other with Semitic tongues. The grammar is predominantly Semitic: the pronouns, prepositions, and other particles, are traceable for the most part to Semitic roots: the Semitic system of pronominal suffixes is used, at any rate partially. On the other hand, the vocabulary is Semitic in comparatively few instances, its main analogies being with the Accadian, Mongolian, and other Turanian tongues. As, however, is generally the case with Turanian languages,³ the bulk of the roots are peculiar, standing separate and unconnected with any other form of speech.

The modern representative of the ancient Egyptian is the Coptic, which, though corrupted by an Arabic infusion, is its legitimate descendant, and which continued to be spoken in the lower part of the Nile valley until the seventeenth century. At present a dead language, it is known to us chiefly from the translations into it of the Old and New Testament,⁴ which are still

¹ See Champollion, *Grammaire Égyptienne*, Paris, 1836; *Dictionnaire Égyptien*, Paris, 1841; Lepsius, *Letter à M. Roussier sur le système Hérographique*, Bielefeld, 1837; Ryck, *Égyptien, Vocabulaire and Dictionnaire de l'Égypte*; He Zeh, *Scriptura Egyptiorum demotica*, Bonn, 1848; *Grammaire lexique de l'Égypte*, Berlin, 1850; *Grammaire de l'Égypte*, Leipzig, 1851; De Foy, *Grammaire Égyptienne*, Paris, 1857, &c.

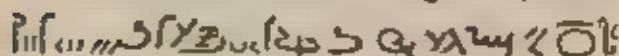
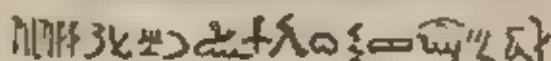
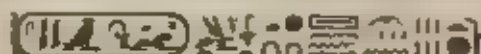
² Stuart Pock in Smith's *Dict. of the Bible*, vol. i. p. 50.

³ See Max Müller, *Languages of the East*, p. 56.

⁴ There appears to have been three varieties of Coptic: the Memphitic, the Theban (or Saïdic), and the Nubian; but they do not greatly differ. See *Dictionnaire of Languages*, p. 102, and compare the article on 'Coptic' in Smith's *Dictionnaire of the Bible*.

in use in Egypt, being read in the Coptic churches, though not 'understood of the people.' It is mainly through the Coptic that the ancient Egyptian language has received its interpretation.

Egyptian writing is of three distinct kinds, which are known respectively by the names of Hieroglyphic, Hieratic, and Demotic or Enchorial.¹ The hieroglyphic is that of almost all monuments, and is also found occasionally in manuscripts. The hieratic and demotic occur with extreme rarity upon monuments, but are employed far more commonly than the hieroglyphic in the papyrus rolls or 'books' of the Egyptians. Both of them are cursive forms of the hieroglyphic writing, invented to save time, and suited for rapid writing with the pen, but in no way suited for carving upon stone and manifestly not intended for it. They have been called 'abbreviated forms,'² but this is scarcely correct, for they occupy more space than the corresponding hieroglyphs, but they could be written in, probably) contents of the time. There is not much difference








between the hieratic and the demotic. The former was the earlier of the two, having been employed as far back as the time of the eighteenth and nineteenth dynasties, or perhaps even earlier,³ it preserved the

¹ Lepsius: *Letter à M. Rospilius*, p. 1. The ancient *Hieroglyphic* is known from the *Monuments de l'Orient* vol. 1 pp. 400-405. *Revue de l'Égypte*, vol. 1, p. 700.

² Lepsius: p. 505.




³ The *Hieroglyphic* Papyrus, which has been translated by Dr. Birch and Professor Eissen, is in the *Records of the Past*, vol. 1.

hieroglyphic forms to a certain extent. These are nearly lost in the demotic, which appears to have been introduced about the seventh century B.C.,¹ and which rapidly superseded the hieratic, being simpler and consequently easier to write. Both the hieratic and the demotic were written from right to left.




It is the essential characteristic of the hieroglyphic writing, that all the forms used, if we except those expressive of number, are pictures of objects. At the first glance, we see in a hieroglyphic inscription a multitude of forms, those of men, women, children, beasts, birds, reptiles, insects, human figures, legs, eyes, and the like, with which we are familiar; but these shapes are mixed up with others, not so readily recognised, which seem to us at first sight not imitative but conventional, as circles, squares, half circles, ovals, triangles, curved lines, wavy lines, small segments of circles, circles crossed diagonally, and the like. Investigation, however, shows that this apparent difference is not a real one. All the forms used are pictures, more or less successful, of objects which they were intended to represent. The circle  represents the sun, the curved line, placed either way,  or , the moon, the oval , an egg, the square, with an opening, is a house, the pointed oval, , a mouth, &c. Originally, it would seem, Egyptian writing was entirely picture writing, nothing being capable of being represented by it but objects and actions that the eye could see.

Ultimately, however, the system became much


















pp. 21-70, vol. viii; pp. 5-52, s. ii. 1-24. Dr Birch speaks of works hieratic and demotic to the time of the Ptolemies. The former of these last was still a kind of the "hieratic" as distinguished to the kings of Egypt. Some of the hieratic the old Egyptian *Egypt from the pharaohs to Herodotus* are ascribed to *Earliest Times*, p. 25).
 1. 12th or 13th (ibid. vol. vi. pp. 1-12, s. ii. 1-12).



more complicated, and the hieroglyphs, as employed in the historical times, must be divided into at least four classes. First, there were some which continued to be used in the old way, to designate the object represented, which have been called 'ikonographic, representational, or imitative hieroglyphics.'¹ These were such as the circle for the sun, the curved line or crescent for the moon, a figure of a man, a woman, or a child for an actual man, woman, or child, a picture of a soldier armed with bow and quiver for a soldier, &c. These direct representations were used in two ways—either they stood alone to represent the object intended, or they followed the name of the object written phonetically. 'This is the word *hta*, "sun," might be written in letters only, or be also followed by the ikonograph of the solar disk (which, if alone, would still have the same meaning), and as we might write the word "horse," and place after it a figure of that animal, so did they after their word *htw* or *htw*, "horse" . So too the word *mt* or *mt*, "woman," was followed by the crescent , and *mt*, "manhood," by a figure of a man and woman .

In these cases it is evident that the ikonograph was mere supererogation, but perhaps it facilitated the rapid reading of the word preceding it.

Secondly, the characters were used figuratively, or symbolically. Thus a circle  represented not only 'the sun,' but also 'a day,' and the curved line or crescent  not only 'the moon,' but also 'a month.' Similarly, the representation of a pen and inkstand  stood for 'writing,' 'to write,' 'a scribe,' a man

¹ Wilkinson in the author's *Herodotus*, vol. ii. p. 258. ² *Ibid.* p. 259.

pouring out a libation from a vase , or a vase with liquid pouring from it , or even a simple vase inverted , signified 'a priest,' an egg  meant 'a child,' 'a son,' a seated figure with a curved beard 'a god' , and, with a remote connection, but still with a connection that can be easily traced, a bee  stood for 'king,' a vulture  for 'mother,' a serpent for 'god' , a palm-branch  for 'year,' a 'goose'  for 'son,' two water plants of different kinds for 'the Upper and the Lower Egypt.' Again, the fore-part of a lion  meant 'the beginning' of anything, and the hind-quarters  'the end,' a leg within a trip  meant 'deceit,' the head and neck of a lion erect  meant 'vigilance,' and, with a symbolism that was obscurer and more recondite, a beetle (scarabæus, ) meant the 'world,' an ostrich feather  'justice,' and a man killing himself  'wickedness' or 'atrocities'.

A third use of the hieroglyphics was as 'determinatives.' These were most commonly added after proper names, and showed the class to which they belonged. Thus a word followed by the sitting figure with a curved beard  is known to be the proper name of a god; * one followed by the figure of a man  is the designation of a man; one accompanied by a circle









* The monarchial government of the hebreæ was early noticed, and led, as it did to this symbolism, which is believed to have been adopted in Babylonia no less than in Egypt. (See Oppert, *Voyage en Mésopotamie*, vol. i. p. 181.)

The Egyptians, it is said, thought there were no male vultures, so that such vulture was a mother. (Lancretan, *Histoire des*

usages de l'Égypte, vol. i. p. 504.)


† The Egyptians regarded suicide as the worst of all crimes.


‡ See the so-called 'Egyptian altar' at Tana, where this determinative follows the names of fourteen deities, if all, in fact but Horus and Sakhthas. (*Transactions of Bible Archaeology Society*, vol. i. opp. p. 112.)

with a cross inside it  is the name of a place in Egypt; one followed by a sign intended to represent mountains  is the name of a foreign country, and so on. Names moreover which are not, strictly speaking, proper names, but designate classes, have determinatives attached to them marking their genus. The name of any particular kind of animal, as *ana*, 'ibex,' *mnw*, 'cat,' etc., has a determinative after it resembling a short muleet , which is supposed to represent the skin and tail of an animal,¹ and shows that the word whereto it is attached designates some species of beast. So the names of classes of birds are followed by the figure of a bird , of reptiles by a snake , of plants by a water plant , of flowers by three blossoms , of buildings by the sign for house .


Finally, the great bulk of the hieroglyphs in all inscriptions are phonetic, standing either for letters or for syllables,² most commonly the former.³ The Egyptians, like the Phœnicians, resolved speech into its elements, and expressed these elements by signs, which had the exact force of our letters. In choosing their sign, they looked out for some common object, with a name of which the initial element was identical with the sound they wanted to express. Thus, *akhām* being the name of an eagle in Egyptian, the eagle was

¹ Wilkinson is the author of *Hieroglyphics*, vol. II p. 362. Birch in *Illustrations of Egypt*, vol. V p. 367.

² Some determinatives were merely grammatical. The papyrus  was added as a tacit sign to substantives, adjectives, and verbs. Two human legs walking marked activity of any kind.

³ Some signs stand for words of two syllables, as the flag on a flag-staff  for *sefer*, 'a god,' the guitar

 for *sefer*, 'a god,' &c.






⁴ Dr Birch agrees (Bunsen's *Egypt*, vol. V p. 369) that every hieroglyphic character represents a syllable, each even when having a vowel sound inherent in it. Practically however, he represents the alphabetic hieroglyphs by single letters. Thus he reads  not as An-bu-en, but as An.







made the sign of its initial sound, A, the name of an owl in Egyptian being *monlay*, the figure of an owl was made to express M.¹ But, unfortunately, the Egyptians did not stop here. Not content with fixing on one such sign in each case to express each elementary sound, they for the most part adopted several. An eagle, the leaf of a water-plant, and a hand and arm to the elbow were alike employed to represent the sound A. The sound B was expressed by a human leg and foot, and also by a bird like a crane, and by an object resembling a flower-pot.² For M there were four principal signs, an owl, two parallel straight lines joined at one end by a diagonal, a form something like a sickle, and a sort of double-headed but n. There were four forms for T, three for N, for K, for S, for J,³ for KIL, and for H, while there were two for L or R (which the Egyptians regarded as the same), two for SH, two for I, for U, and for P. The letters F and D were about the only ones that were represented uniformly by a single hieroglyphic, the former by the cerastes or horned snake, the latter by a hand with the palm upwards.⁴

The subjoined table will give the general phonetic

¹ Lepsius *Lettere a M. Rosellini*, p. 44. Wilkinson in the authors' *Hieroglyphs*, vol. ii. p. 262.































² Dr Birch regards this as 'a case of fire' (Hansen's *Egypt*, vol. v. p. 600).



³ I follow here Dr Eisenlohr's reckoning of the hieroglyphs , , and  (*Transactions of Bibl. Arch. Society*, vol. i. pp. 353 and 367). Dr Birch renders  by TH (ibid. vol. iv. p. 172). And  is generally rendered by the same in the name

of Ramboth or Kanboth, for 'Cambyses.' But the Persian letter to which the  corresponds in this word is a J and obviously M Lepsius's consideration of three forms, , , and , to represent the sound TH (*Histoire Ancienne de l'Orient*, vol. i. p. 361). So Birch with regard to  and  in Hansen's *Egypt* vol. v. p. 601.

⁴ Birch regards this form as merely another representation of T

alphabet of the Egyptians according to the best recent authorities :—

Signs in common use.	Signs employed more rarely.	Equivalents in English.
		A as H (Athen).
	—	I (seconded as to its use)
		U (seconded as to its use)
		B
		P
	—	F
		G (deep guttural).
		K
		KH seconded like the Hebrew CH.
	—	D
		T
		M
		N
		L
		S
	—	SH
		H
		J

Besides these ordinary phonetics, the Egyptians had a multitude of signs which could be used phonetically in certain groups, more especially at the beginning of words, but which were of comparatively rare occurrence. Lepsius gave, in 1837, a list of fifty-four such signs;¹ but the subsequent course of research has added largely to them. There are probably not less than a hundred signs of this kind, some of which represent letters, some syllables, their special characteristic being that they can only be used in certain groups. Many of them occur only in single words, as the *crur ansata* ♀, in *ankh*, 'life,' 'living,' 'flower';²—the outstretched arms with palms downwards, , in *nen*, the negative particle³—the crocodile's tail, , in *Kem*, *Kema*, 'Egypt' or 'black';⁴ and the like.

Altogether the number of signs used is not less than from one hundred to a thousand,⁵ and hence the difficulty of reading the inscriptions, even now that—thanks to the Rosetta stone—the veil has been lifted. The student has to bear in mind the force of (say) a thousand characters, and not only so, but the various forces that many of them have, as representative, as symbolic, as determinative, and as phonetic. He has to settle to his own satisfaction, first, the class to which they belong in each instance, and secondly, the value which they have.

¹ *Lettre à M. Rosellini*, pp. 48-55, and *Planche A*, parts iv. at the end of the work.

² Wilkinson in the *Antiquities Hieroglyphicæ*, vol. ii. p. 290; Lepsius *Lettre à M. Rosellini*, p. 46.

³ Dr Birch gives two signs the symbol of *nen* (*Dictionary of Hieroglyphics* in *Wilkinson's Egypt*, ii. p. 451). But Dr Brugs has referred to render it by an *Transposition of Child Arch. Society*, vol. i. p. 290.

and ¹).

⁴ Dr Birch (*Dictionary*, p. 490) notes one hieroglyph *Kemut* to 'live' or 'curve' where the crocodile's tail is used.

⁵ The limit of hieroglyphic type employed in the present work amounts about eight hundred forms; but there are many hieroglyphs besides which occur so rarely that they have hitherto not been expressed in type.

He has also to determine whether any are purely superfluous, the Egyptians having had a fancy both for repeating characters unnecessarily, and also for expressing the same sound twice over by variant signs.



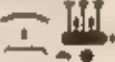

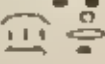
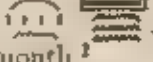
The hieroglyphics are sometimes written in column, one over another, but this is, comparatively speaking, a rare arrangement. In general, as in most other forms of writing, the characters are in line, with only an occasional superscription of one sign over that which in pronunciation follows it. They are read, when written in line, from left to right, or from right to left, according to the direction in which the characters face.* This direction is most clearly seen in the human and animal forms, but it is not confined to these, most characters fronting one way or the other. The direction is from left to right, if the characters face to the left, and *vice versa*.




In hieroglyphical writing, the numerals from one to nine are expressed by vertical strokes, which, between three and ten, are collected in two groups, thus:—

1	2	3	4	5	6	7	8	9

Ten is expressed by a sort of arch or doorway, *n*; twenty by two such arches *nn*, thirty by three *nnn*, and so on. For the hundreds the sign is the same as one of those employed to express *n*, *•*; for the thousands, it is the same as one of those employed to express *kh*, *↑*; and for tens of thousands, it is a form used also to express *h*, *]*. The number 21,553 would be expressed in a hieroglyphical inscription thus:— *]]↑•••nnn*

* There are occasional exceptions to this rule which it is scarcely necessary to mention. *Egypt*, vol. v. p. 565, but they are

It may be added that most of the Egyptian gods have special signs significative of them, which are either human or animal figures, or the two intermixed. Their names, however, are also expressed phonetically, as Amun (Ammon) by , Ptahsh or Ptah by , and the like. Signs which cannot be regarded as phonetic designate the several months, as , which designates Thoth, the first month, corresponding to our September; , which designates Propi, the second month; , which designates Phamenoph, the seventh month; , which is the sign for Mesore, the twelfth month.¹

In conclusion, a few remarks will be added on the subject of Egyptian grammar. The Egyptian language admitted all the nine parts of speech, but was very deficient in conjunctions and interjections. It had a single article only, which was the definite one, corresponding to the English 'the.' The article was declined, being *pt*  in the masculine singular,² *pt*  in the feminine singular,³ and *nt*  in the plural of both genders.⁴


Substantives form the plural by adding *n*, as *neter*, 'a god,' *neteru*, 'gods,' *hu*, 'a hand,' *tau*, 'hands,' *uar*, 'a prince,' *uarn*, 'princes,' &c. Adjectives, participles, and possessive pronouns do the same. The feminine is made by adding *t* (*n*), as *set* or *se*, 'a son,' *set*, 'a

¹ W. Deussen in the author's *Hieroglyphs*, vol. i. p. 24.

² A later form of the masculine article is *pt*, and a still later one, *pt*.

³ The *t* is sometimes expressed in

the latter form by 

⁴ The *n* was expressed in later times by , and a full form *non* was sometimes used.

were *nenu*, *tenu*, and *senu*, for 'we,' 'you,' 'they;' as will be best seen by an example.

Singular	Plural
<i>jet a</i> , 'I say.'	<i>jet-nenu</i> , 'we say.'
<i>jet-k</i> , <i>jet-t</i> , 'then sayest.'	<i>jet-tenu</i> , 'ye say.'
<i>jet-f</i> , <i>jet-a</i> , 'he says,' 'she says.'	<i>jet-senu</i> , 'they say.'

The perfect tense was marked by interposing *n* between the verb and the pronoun, thus: *arf*, 'he makes,' *aruf*, 'he made' or 'has made.' The future was formed by prefixing the auxiliary verb *au*, 'to be,' together with the pronoun, and then placing *r* before the verb,¹ as *ara*, 'I make,' *aurar*, 'I am for making' or 'I will make.'

To form the passive, *tu* was added to the root of the verb, the pronominal suffix following. Thus from *mes*, 'born,' we have *mestu-f*, 'he was born,' &c.

A remarkable peculiarity of Egyptian grammar is the *declension of prepositions*. It has been generally recognised by modern comparative grammarians that

to be, which is:—

ana, I am

mek, thou art (sg.)

ou, they are (pl.)

aur, we are










ur, they are


anau, we are

anou, you are

anauu, they are

¹ The *r* is no doubt the preposition or, 'for' or 'to,' and *ou-r-ar* = 'I am for making,' or 'I am to make,' i.e. 'I will make.' (See Birch p. 90.)

prepositions are in reality abraded forms of nouns or pronouns. Declension may therefore be said to belong to them naturally; though in very few languages does any vestige of their inflection remain. In Egyptian, however, 'all prepositions admit of a plural;' and feminine forms are also not uncommon. For instance, the preposition , *en*, 'of,' becomes frequently , *ent*, after feminine nouns; and  or , *na* or *nu*, after plural ones. *Am*, 'in,' 'into,' has the plural form +  , *amu*; *er* or *ari*, 'to,' 'on,' has a plural *aru* ( ), and so on. Egyptian prepositions are very numerous; but their sense is somewhat indeterminate: *her* (), for example, has the nine meanings of 'above,' 'up,' 'upon,' 'for,' 'by,' 'from,' 'out of,' 'in,' and 'about' or 'in the act of.' *Er* commonly means 'to,' or 'for'; but it is found also in the senses 'with,' 'by,' 'than,' 'as,' 'as far as,' 'in,' and 'at.' *Em* also is said¹ to have the senses of 'as,' 'in,' 'for,' 'throughout,' 'towards,' 'by means of,' 'to,' 'from,' and 'with.'


The rarity of conjunctions in Egyptian has been already mentioned.² The original language possessed no word corresponding to the ordinary copulative 'and'; nor was it until the Ptolemaic age that a real 'and' (, *ha*) was invented.³ Previously the usual

¹ See an article on Egyptian prepositions by Mr. Le Page Rönquist in the *Revue de la Science des Religions*, vol. ii p. 301.

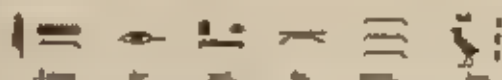
² Birch in Bunsen's *Egypt*, vol. v

p. 675.


³ See above, page 125.





⁴ H. Rönquist takes *ha* to be replaced by *her* , which is also used in the sense of 'with.'

practice was to let the connective be supplied by inference, as—



* Ammon has made heaven, earth, waters, (and) hills.*



But sometimes the preposition *h'na* () 'with,' was employed as a conjunction. Thus we find *Har h'na Set* = 'Horus with Set' for 'Horus and Set'; *pet h'na amus*, 'heaven with its inhabitants, for 'heaven and its inhabitants.' There were conjunctions, however, expressive of 'or,' 'nor,' 'for' or 'because,' 'when,' 'after' or 'while,' 'how,' and a few others.¹ The place of conjunctions in the construction of sentences was taken generally by prepositions, which were used, though not very freely, to bind the different clauses of a sentence together.

The only interjections which have been recognised in the inscriptions are *ah!* () equivalent to our 'Ah!' or 'Oh!' *hai!* () a stronger form of the same, and *ask!* or *ast!* ( or ) which has the force of 'Lo!' or 'Behold!'

The following are the chief points remarkable in Egyptian syntax or construction:—1 The sentences are short, rarely exceeding in length ten words. The construction is simple, and the order uniform.² 2 The adjective always follows the noun, and the nominative case almost always follows the verb. 3 The adverb generally follows the adjective or verb which it qualifies. 4 Neither nouns nor adjectives, nor even pronouns, have cases. The want is supplied by a free

* Birch in *Bibliotheca Egyptica*, v. l. v. pp. 710, 713.

² Ibid. p. 714.

use of prepositions. 5. Prepositions are always prefixed to the words which they govern. 6. A conjunction used to join two words together is sometimes placed after the second word.¹ 7. When two nouns come together, and are not in apposition, the latter is in regimen, as *neb tu*, 'lord of earth'; *sa Ra*, 'son of Ra'; and the like. 8. There are several forms of the substantive verb, two of which (*au*, , and *an* ) are used as auxiliaries. 9. The negative is commonly placed at the beginning of a sentence.

¹ This is the case with  conjunction, (Compare the Latin use of *et* and *que*.)
supra, 'on,' but not with any other

CHAPTER V.

LITERATURE.

General Character of the Egyptian Literature, mediocre—perhaps at present not fairly appreciated. Variety and Extent of the Literature. Works on Religious Subjects. 'Ritual of the Dead.' Shorter Works on Religious Specimen. Historical Poems—Specimen. Lyric Poems—Specimen from the 'Song of the Harpist.' Travels. Romance. Autobiographical Sketch of the 'Story of Seneb.' Specimen. Correspondence. Scientific Treatises. Works on Magic.

* La littérature égyptienne était nombreuse et variée. —LENGUET, *Manuel d'Histoire Ancienne de l'Orient*, vol. 1, p. 306.

THE literature of the Egyptians, although it is remarkable for the extent and variety of the subjects comprised within its range, is, beyond a doubt, far inferior to the literatures of Greece, of Rome, and of the more eminent among modern countries. Its general character must be pronounced mediocre. History, whether as recorded on monuments, or as enshrined in books, was either written in a forced and stilted, or in a dry and wholly uninteresting style.¹ Poetry was in a more advanced condition. Like the Hebrew poetry, it delighted in parallelisms and antitheses, while it transcended Hebrew poetry in its rhythmic arrangement, in the balance of the lines, the close correspondence of

Dr Birch appears to me to speak somewhat too favourably when he says of the histories written 'The narrative is clear and the descriptions, apart from a few poetical ones, are at once simple and intelligible.

the first marches to the cadence of an harmonious syntax.' (*Records of the Past*, vol. 11, preface, p. iii.) But I differ with great confidence from so high an authority.

clause to clause, and the strict observance of rhythmic law in most cases.¹ Other branches of literature, as romance, travels, letters, are chiefly remarkable for an extreme and almost childish simplicity; while the characteristic of some classes of composition is obscurity and confusion.² A general feature of Egyptian writing, in its more ambitious flights, is a frequent and abrupt change from the first or second to the third person, with as sudden a return from the third to the first or second, and an equally abrupt change of tense.³ It is supposed that these startling transitions, for which there is no discernible reason and no discoverable, or at any rate no discovered, law, were viewed as elegances of style, under the Egyptian standard of taste, and were thus especially affected by those who aspired to be considered 'fine writers.'⁴ No doubt it may be urged, with a good deal of reason, that different ages and different nations have each their own peculiar styles, and that we modern Europeans are scarcely fair critics of a literature so remote in date as the Egyptian, and one so different in character from our own; but as, on the other hand, their remoteness and peculiarity do not prevent us from appreciating the masterpieces of Greece and Rome, the Vedic hymns, the Norse sagas, or even the Davidical psalms, so it is probable that wherever there is real merit in a literature, however peculiar it may be, the merit will reveal itself to the candid critic, and win extort his admiration. A better

¹ Compare the remarks of M. Ludwig Stern in the *Records of the Past* vol. vi. p. 127.

² What, for instance, can be made of the following, which is given as a translation of one of the 'Magical Texts' (*Records*, vol. vi. p. 121)?—

The texture beaded.
The great one was
Permeated by him who aspires
The water was in the stream,
The pale death and place
of the great one
Turning fire against fire and his corpse.

³ Much in the *Records*, vol. ii. preface, p. ii. ⁴ *Ibid.*

argument for our, at present, suspending our judgment, and passing no sentence of unqualified condemnation on any branch of Egyptian writing, is furnished by the consideration that the Egyptian language is still imperfectly understood, and that the true force of numerous expressions, which it is easy enough to translate literally, is probably missed even by the advanced scholar. Much patient study, not only of linguistic forms, but of Egyptian ideas and modes of thought, is still requisite before a final judgment can be confidently given as to the position which Egyptian literature is entitled to hold in the literature of the world.

Whatever the opinion entertained of its degree of excellence, concerning the extent and variety of Egyptian literature there can be no dispute. A recent writer, of great authority in his day, did indeed venture to lay it down as so many words, that 'the Egyptians had no literature or history,'¹ but he would be a bold man who at the present date should venture to maintain this paradox. Besides the testimony of the classical writers,² which, even if it stood alone, legitimate criticisms could not safely set aside,³ we have now, in the discovered and deciphered inscriptions and papyri,

¹ Ferdinand Lamartine, *Astronomy of the Ancients*, p. 349.

² See Herod. ii. 3, 77; Plut. *Tim.* § 5, 11, 22; Str. l. 44, *Maurothor* ap. Joseph. *Contr.* Ap. i. 12, 20; Apollodorus ap. Hyginus, *Chronograph.* vol. i. p. 171, &c.

³ See G. Lewis (*Astronomy*, pp. 272-274) rejects all these testimonies unhesitatingly, on the ground that the later Greeks (as Herodotus a late Greek?) were wrong in that national spirit which leads moderns to contend for the claims of their own countrymen to inventions and dis-

coveries, and to priority in the various walks of literature; but he does not attempt to explain how the Greeks came to be destitute of a feeling which is so natural and (save their are an exception) so absolutely universal. He seems ready to assume that his favourite Greeks must have been the originators of all science, learning, and literature, and to be determined, on account of this favorite conviction, to reject all statements—even those made by themselves—to the contrary.

a mass of literary matter, which those best entitled to pronounce an opinion declare to rival in extent the existing remains of any other known ancient literature.¹ Four volumes of Egyptian texts have been already published in English,² while in France and Germany the number of the translations made is far greater.³ All that has hitherto been done is, we are told, but as a drop in the bucket, compared with that which remains to be done. We are promised a long succession of volumes similar to those that have already appeared in English; and even this extensive series will only contain 'the most important portions of this ancient literature'.⁴

If the extent of the literature is thus great and surprising, still more remarkable is the variety of subjects which it embraces. Besides history, which is largely represented on the monuments, and is occasionally illustrated by the papyrus, Egyptologists enumerate works on religion and theology, poems, historical and lyrical, travels, epistolary correspondence, reports, military and statistical; romances, or rather short tales; orations; treatises on morals and rhetoric, mathematical and medical works, books on geography, astronomy, astrology, and magic; collections of proverbs, calendars; books of receipts; accounts; catalogues of libraries, and various others.⁵ The first place in the

¹ Birch in *Records of the Past*, vol. II. preface, p. ix.

² *Records of the Past*, vols. II., IV. VI., and VII.

³ See *les Recherches sur les Monuments des six premières Dynasties* of the late Viscount de Brongn, the *Histoire d'Égypte* and *Recueil de Monuments Égyptiens* of Dr Brongn, the *Denkmäler* of Lepsius, the *Äthiopien*

Égyptologues and other works of M. Chabas, the *Monuments divers* of M. Mariette, and numerous articles in the *Zeitschrift für ägyptische Sprache*, the *Revue Archéologique* and the *Mémoires de l'Académie des Inscriptions et Belles-Lettres* during recent years.

⁴ Birch in *Records of the Past*, vol. II. preface, p. ix.

⁵ See Lepsius, *Monum. d'Égypte*.

literature is occupied undoubtedly by the religious books,¹ which are longer, more elaborate, and more carefully composed than the rest, and which held a position in the thoughts of the people analogous to that of the Vedas in India, and of the Bible and ecclesiastical literature in Europe during the middle ages.

Of all the religious works the most important was the one which is commonly called 'The Funereal Ritual,'² or 'The Ritual of the Dead,'³ but of which the Egyptian title was 'The Manifestation to Light,'⁴ or, in other words, the book revealing light to the soul. This book claimed to be a revelation from Thoth, or Hermes, who through it declared the will of the gods and the mysterious nature of divine things, to man.⁵ Portions of it are expressly stated to have been written by the very finger of Thoth himself, and others to have been the composition of a 'great god.'⁶ It was in such high esteem, that from the time of the eleventh dynasty some extracts from it were regularly placed in the coffins of the dead, either on the inner sides of the rectangular chests which held the mummies, or on the linen bandages in which the corpse was wrapped, or on the inner walls of the tomb, or sometimes on all three. Besides this, copies on papyrus, more or less complete, were frequently buried with the deceased,⁷ more especially in the later Pharaonic times, when the book had taken its definitive form through an

l'art Ancienne de l'Orient, vol. i pp. 545-20 Birch, *Egypt from the Earliest Times*, London, p. xxi. and *Records of the Past*, vol. vi, pp. 162-5.

¹ Lepsius, p. 380: 'die prominenteste apparition aus hiesiger religionsgeschichte.'

² Bunsen's *Egypt*, vol. v pp.

125-326 Lepsius, l.c.

³ Birch's *Egypt from the Earliest Times*, l.c. *Records of the Past*, vol. vi p. 164, &c.

⁴ Bunsen, p. 131.

⁵ *Ritual*, ch. liv. ed. Anon. (Hamburg p. 200).

⁶ Lepsius, l.c.

authoritative revision made under the twenty-sixth dynasty.

The 'Ritual' has been divided into three,¹ and again into twenty-three² portions. According to the former division, the first part consists of the first sixteen chapters, and contains forms of invocation and of prayer to be used over the dead from the moment of his decease to the commencement of the process of embalming.³ The second part opens with a long chapter which has been considered to contain 'the Egyptian faith'.⁴ It is mystical in the highest degree, and quite unintelligible to a modern, after all the explanations which it has received.⁵ This creed is followed by a series of prayers, contained in three chapters, which refer to the justification of the deceased, and seem intended for use during the enrolment of the mummy in its bandages.⁶ Then come prayers or spells, in six chapters, for the reconstruction of the deceased

¹ Champollion was the first to make this division (Bunsen p. 137). It is the one preferred by M. Lemaire (Museum, vol. i. pp. 507-516).

² Birch in Bunsen's *Egypt*, vol. v. pp. 124-25.

³ Lemaire pp. 507-9.

⁴ Birch in Bunsen's *Egypt*, vol. v. pp. 124-125, &c.

⁵ What, for instance, can be more obscure than such passages as these, which are fair specimens of the document?—

'I am Yesterday. I know the morning. Let him explain it. Yesterday is Osiris, the Morning the Sun, the day on which are strangled the devils of the universal Lord, when his son Horus has been invented, or the day is the victory of his arms, when the chest of Osiris has been confronted by his father the Sun.' (ch. xvii.

pp. 172.)

Tum has built thy house; the two Lion-gods have founded thy shade. Pluck grass round thee, divine Horus purifies thee, the god set-downs to be born. The Osiris has come from the earth. He has taken his eyes, he is Tum. He is from his city. Behind thee is a white lion to claw the head. The Osiris has turned back (or, Osiris has turned thee back), to guard thee. It is invisible to the guardians, and by the Osiris. It is his whom thou hast seen. He has stretched his arms for him. He has opened his liver to the mouth of his god, or to born. He is conceived by Isis, surrounded by Nephthys. (Ibid. p. 172.)

⁶ See the rubrics at the end of chapters xviii, xiv, and xi, and compare Lemaire, *Museum*, vol. i. p. 509.

in Hades; others, in thirty-seven chapters, for his preservation from all the dangers of Hades, from Typhonian animals, from the Water of the Ass, and from the awful block of the executioner; finally, others, in sixty chapters, which are best described as 'forms for various occasions.'¹ The third part of the 'Ritual' opens with the famous chapter (ch. cxxv) known as the 'Hall of the Two Truths.'² Here the deceased is represented as brought before the judgment-seat of Osiris, in order that after a searching investigation it may be decided whether he shall be admitted into heaven or excluded from it. Osiris sits on a lofty throne, surrounded by forty-two assessors. An interrogatory commences. The dead person must give proof that he is worthy of the life to come, that his spiritual knowledge is sufficient, and that his life on earth has been pure. Each of the forty-two assessors in turn questions him, bids him tell his mystic name and its meaning. In reply, he addresses each in turn by name, and to each declares his innocence of some class of sin or other. 'I have not blasphemed,' he says,³ 'I have not deceived, I have not stolen; I have not slain any one treacherously; I have not been cruel to any one; I have not caused disturbance, I have not been idle, I have not been drunken, I have not issued unjust orders, I have not been indiscreetly curious, I have not multiplied words in speaking, I have struck no one, I have caused fear to no one; I have slandered no one, I have not eaten my heart through envy; I have not reviled the face of the king, nor the face of my father;

¹ *Ritual*, ch. cxxx. ad fin. (Bunsen, p. 484.)

² *Ibid.* ch. cxxv (Bunsen, p. 262.)

³ I have followed chiefly the

translation of Lenormant, but have adopted some distinctive phrases from Dr Birch (Bunsen's *Egypt*, vol. v. pp. 263-4).

I have not made false accusations; I have not kept milk from the mouth of sucklings; I have not caused abortion; I have not ill-used my slaves, I have not killed sacred beasts; I have not defiled the river; I have not polluted myself, I have not taken the clothes of the dead.' Nor is he content with this negative vindication; he goes on, and, addressing the great conclave of the gods, exclaims 'Let me go, ye know that I am without fault, without evil, without sin, without crime. Do not torture me; do not aught against me. I have lived on truth, I have been fed on truth; I have made it my delight to do what men command and the gods approve. I have offered to the deities all the sacrifices that were their due, I have given bread to the hungry and drink to him that was athirst, I have clothed the naked with garments. My mouth and my hands are pure.' The justification of the deceased is allowed and he passes from the Hall of Truth into Elysium. The remainder of the 'Ritual' consists of about forty chapters,¹ and is still more mystical and obscure than the earlier portions. The deceased appears to be identified with the sun, and to go forth with the sun through the various regions of the heavens, seated in the solar boat. Finally he rises to such a pitch of perfection as to become identical with the utmost that the Egyptians could imagine of divine, and to be represented by a symbolical figure which unites the attributes of all the divinities contained within the Egyptian Pantheon.²

¹ Lepsius, *Mém.* vol. i. p. 514, Birch in Bunsen's *Egypt*, vol. v p. 281.

² Birch in Bunsen's *Egypt*, vol. v pp. 280-300.

¹ Lepsius, *Mém.* vol. i. p. 514. It is remarkable that the *Ritual of the Dead*, in the *Egypt of Mané-South Monarchy*, p. 67, is accompanied by pictures,

Among other religious books are 'The Tears of Isis,' of which a translation will be found in the 'Records of the Past';¹ the 'Book of the Respiration' (*Sau-nu-Sau-nu*) or 'of the Breaths of Life,' which appears in an English dress in the same work;² the legend of the 'Destruction of Mankind by Ra';³ numerous Solar Litanyes, collections of hymns, and the like. A general harmony pervades the various treatises upon religion; and if differences are to be traced, they will be found chiefly within the 'Ritual' itself, which contains signs of having been composed at several distinct epochs. The compositions are always rhythmical, though not (so far as appears) tied down by very strict laws. We subjoin an extract from the 'Book of the Respiration,' which will show the general character of the shorter religious works.⁴

Hail to the Osiris, . . . !⁵
 Annon is with thee each day,
 To render thee life;
 Annon openeth to thee the right way
 Thou seest with thine eyes;
 Thou hearest with thine ears,
 Thou speakest with thy mouth;
 Thou walkest with thy legs;
 Thy soul is none divine is heaven,
 And can effect if a transformation it desireth.
 Thou farest the joy of the sacred papyrus⁶ in On;
 Thou awakest each day;

which form an essential portion of it and are reproduced in the various copies.

¹ *Records*, vol. x pp. 117-28.

² *Ibid.* vol. ix pp. 121-28.

³ *Ibid.* vol. vi pp. 105-12.

⁴ *Ibid.* x i c pp. 251-4.

⁵ Here occurs the name of the deceased person, with whom the copy of the book is buried. It is

believed that the book was deposited exclusively with the mummies of priests or priestesses of Ammon-Ra. A local person is always termed by the Egyptians an 'Onian.'

⁶ See above, p. 63.

⁷ 'On' or 'An' is the city ruled by the Theban Hieropolis, or 'the City of the Sun' (See the *Speaker's Commentary*, vol. i. p. 200.)

Thou seest the rays of the sun,
 ANKOR cometh to thee with the breath of life
 He granteth thee to breathe in thy coffin.
 Thou comest on earth each day;
 Thine eyes behold the rays of the ark;
 Truth is spoken to thee before OSIRIS,
 The formine of justification are on thy body
 HORUS, the defender of his father, protecteth thee,
 He maketh thy soul like the souls of the gods.
 The soul of RA giveth life to thy soul
 The soul of SAT filleth thy lungs with soft breath

The Egyptian poems hitherto discovered are of no great length. The historical pieces, which have been dignified with the name of 'Epic Poems,' do not fill, at the utmost, more than ten or a dozen pages, or extend to much above a hundred and twenty lines. Their style will be sufficiently indicated by a couple of extracts. The first shall be from the composition of Pentaour on an exploit of Rameses II. in one of his campaigns against the Hittites.*

'Glorious is thy deed of valour! Firm in heart, thou hast saved
 thine army;
 Saved thy bowmen and thy horsemen, son of THE GREAT GODS
 like thee,
 Sponsor of the land of KHITA, with thy [keen] victorious falchion
 KING that fightest for thy subjects [worthily] in the day of battle,
 Great of heart, in fray the foremost, all the world cannot resist thee,
 Mighty conqueror, victorious in the sight of all thy subjects.
 No gameayer doubts thy glories]. Thou art Egypt's [strength
 and] guardian.
 All thy foes thou crushest, bowest down the Hittites back for ever.'

* Edwin, *Cambridge Egypt*, 1854, p. 236. *Lebanon Manuscript of Hittite Inscriptions*, i. p. 2. Hittite, *Excerpt from the Eastern Times*, p. 25.

* A complete translation of this composition will be found in the

Records of the Past, vol. i, pp. 67-70. A version of certain parts of the poem was published by Mr. Edwin in 1854 (*Cambridge Egypt*, pp. 236-2). The translation in the text follows these authorities.

Then the King addressed his footmen, and his horsemen, and his chieftains—

All who in the fight were backward—' Well it was not done of any,

That ye left me [unsupported] singly with the foe to combat.

Not a chieftain, not a captain, not a sergeant came to aid me—

Alas! ne I had to battle with a host that no one could number

Nebtu an-djeh, Nehr-ahruta, they, my horses, [and they only]

Gave me succour in my danger when I singly fought the foe-men.

Therefore do I grant them henceforth, when I rest within my palace,

Privately to champ their barley on the sight of Ra for ever.

As for Menaa, who was with me, [lougity, square and armoured]

Him I give the suit of armour clad in which I fought and conquered,

When with sword of might I battled, and ten thousand fell before me.

Our remaining example is from a tablet of Thothmes II, one of the greatest monarchs of the eighteenth dynasty. It has been described as a 'kind of hymn or song, recounting the victories of Thothmes, with allusions to his principal conquests and exploits in an antithetical strain.' In length it only extends to twenty-five hieroglyphical lines; but each line forms a sort of stanza, and the whole could scarcely be expressed in less than a hundred lines of our heroic measure. The entire poem is put into the mouth of Anamon-Ra,² the special god of Thebes, where the inscription was found, and whom Thothmes regarded as his father.

Come, Ra-men-kheper, come to me, my son,
My best supporter, come and aid my cause
In my perfections—Ever ready

¹ Birch in *Records of the Past* Speech of Anamon-Ra, Lord of the
vol. ii. p. 30. Gods of the Upper and Lower

² The poem is entitled 'The World.'

I share but as thou wishest. My full heart
 Dislates where'er thou comest to my temple.
 Thy limbs I tangle and inspire with life
 Delicious, till thou hast more power than I
 Set up in my great hall, I give thee wealth,
 I give thee strength and victory over all lands.
 The terror and the dread of thee I have spread
 Through every country to the furthest poles
 Of heaven—I make all hearts to quake at thee
 Ye, ye the mighty nation of Nine Hours
 I have made to fear the echoes of thy voice.
 The chiefs of lands are clutched within thy fist.
 Extending mine own hands, I tie for thee
 In bundles the fierce Ains—thousands, ay,
 And tens of the quenda—with the Northern hordes,
 In myriads upon myriads— that they yield
 To be thy captives— underneath thy shoes
 I have thrown down thy fission: prostrate crowds
 Of the perverse lie in the dust before thee.
 For thee the Earth, throughout its depth and breadth,
 I have ordered, for thy seat, both East and West,
 There is no land wherein thou hast not reached,
 There is no nation that resists thy will.

The poems called 'lyrical' are such as the 'Song of the Harper,' a composition of the period of the eighteenth dynasty, which has been translated by M. Dumichen and others.¹ This song belongs to the class of poems which 'delight in parallelisms and antitheses, and in the ornament of a burden.'² It is divided into short verses of about equal length, and may be sufficiently represented by the following version of its opening:—

The Great One has gone to his rest,
 Ended his task and his race:
 'Thou men are ye passing away
 And ye the are ye taking their place

¹ see Dumichen *Historische Inschriften*, ii. 49, where is the *Zat-Fat* vii p. 129-30
² *Records*, vol. vi p. 12

As Ra rises up every morn,
 And Tum¹ every evening doth set,
 So women conceive and bring forth,
 And men without ceasing beget.
 Each soul in its turn draweth breath—
 Each man born of woman sees Death.

Take thy pleasure to-day,
 Father! Holy One! See,
 Sweets and fragrant oils,
 Father, we bring to thee.
 On thy sister's bosom and arms
 Wreaths of lotus we place;
 On thy sister, dear to thy heart,
 Aye sitting before thy face,
 Sound the song, let music be played,
 And let cares be laid and thee be laud.

Take thy pleasure to-day:
 Mind thee of joy and delight!
 Soon life's pilgrimage ends,
 And we pass to Silence and Night.
 Patriarch perfect and pure,
 Nefertoph, blessed one! Thou
 Dost flourish thy course upon earth,
 And art with the blessed ones now.
 Men pass to the Silent Shore,
 And their place doth know them no more.

They are as they never had been,
 Since the Sun went forth upon high.
 They sit on the banks of the stream
 That floweth in silence by.
 Thy soul is among them: thou
 Hast drunk of the sacred tide,
 Having thine wish of thy heart.
 At peace ever since thou hast died.
 Give bread to the man who is poor
 And thy name shall be blessed evermore.

¹ The Egyptians distinguished calling the former Ra and the latter Tum, from the setting Sun, latter Tum.

than not ascend the mountain of Suen in ? Oh ! come to . . . birth ! Then hastenest to get there ; thou crossest its ford ; thou hast experience of a Mountain trail ; thy ear is a weight on thy hand ; thy strength fails . It is night when thou arrivest , all thy limbs are wearied , thy bones ache , thou fallest asleep from excess of somnolence — thou wakest up suddenly . It is the hour when sad night begins , and thou art all alone . Comes there not a thief to steal what he admires ? Seest he enters the stable—the horses are unsaddled—he goes back in the dark , carrying off thy clothes . Thy groom wakes , and sees the thief receding . What does he do ? he carries off the rest . Joining himself to the evildoers , he seeks refuge among the Shom , he transforms himself into an Asmat .

The Egyptian novels, or romances, have attracted more attention than any other portion of their literature. The ' Tale of the Two Brothers,' the ' Possessed Princess,' and ' The Doomed Prince ' are well known in every quarter, and need not be reproduced here.

' The Tale of the Two Brothers ' was first noticed by Meade, and the *Journal of the Asiatic Society of Bengal* (vol. x. p. 385 et seq.). A considerable portion of it was translated by Mr. Cochrane, in *Notes of a Journey to Egypt* (pp. 22, 23). The first portion of it that Mr. Meade has translated is printed in vol. x. of the *Journal of the Asiatic Society of Bengal*. The whole has since been translated by Dr. Brugsch, in *Zeitschrift für Ägyptische Wissenschaften* (vol. x. p. 103 et seq.). The *Journal of the Asiatic Society of Bengal* (vol. x. p. 385 et seq.) contains the first translation of the *Journal of the Asiatic Society of Bengal*, vol. x. p. 385 et seq.

This translation was reviewed and noticed by Dr. Brugsch in the *Journal of the Asiatic Society of Bengal* (vol. x. p. 385 et seq.). With a due regard to the accuracy of the translation, and to the value of the work, Dr. Brugsch has published his translation with a few corrections in the *Journal of the Asiatic Society of Bengal* (vol. x. p. 385 et seq.). The *Journal of the Asiatic Society of Bengal* (vol. x. p. 385 et seq.) contains the first translation of the *Journal of the Asiatic Society of Bengal* (vol. x. p. 385 et seq.). The *Journal of the Asiatic Society of Bengal* (vol. x. p. 385 et seq.) contains the first translation of the *Journal of the Asiatic Society of Bengal* (vol. x. p. 385 et seq.).

Their character is that of short tales, like the 'Novelle' of Boccaccio, or the stories in the collection of the 'Toussand und One Nights.' They are full of most improbable adventure, and deal largely in the supernatural. The doctrine of metempsychosis is a common feature in them, and the death of the hero, or heroine, or both, causes no interruption of the narrative. Animals address men in speech, and are readily understood by them. Even trees have the same power. The dead constantly come to life again; and not only so, but sometimes converse together in their excursions, and occasionally leave their coffins, return to the society of the living, and then, after a brief sojourn, once more enter the tomb. The state of morals which the novels describe is one of great laxity—not to say, licentiousness. The profligacy of the man is equalled or exceeded by that of the woman, who not unfrequently makes the advances, and wields all the arts of the seducer. The moral intention of the writers seems, however, to be in general good, since dissolute courses lead in almost every case to some misfortune or disaster.

With the romantic character of the Egyptian tales contrasts very remarkably the prosaic tenor of one or two autobiographies. Sancha, an officer belonging to the court of Ghorasan I. and his co-regent, Anemachur, having taken into disgrace with his employers, quits Egypt and takes refuge with Amman as-sha, king of the Tamas, by whom he is kindly treated, given his daughter in marriage, and employed in the military service. The favour shown him provokes the jealousy of a native officer, formerly the chief councillor of the king, and this jealousy leads to a challenge, a duel, the defeat of the envious rival, and the establishment of Sancha in

his office. After this Sancha accumulates wealth, has many children, and lives to a good old age in his adopted country. But at length, as he approaches his end, the 'home-sickness' comes upon him; he is possessed with an intense desire of revisiting Egypt, and of being 'buried in the land where he was born,'¹ he therefore addresses a humble petition to Oortasen, beseeching his permission to return.² The king of Egypt grants his request, accords him an amnesty, and promises him a restoration to favour when he reaches his court. The arrival of the good news makes Sancha, according to his own account, almost beside himself with joy,³ but he arranges his affairs in the land of Tenna with a great deal of good sense, divides his possessions among his children, establishes his eldest son as a sort of general supervisor, and makes provision for having from time to time a statement of accounts sent to him in Egypt. He then bids his family adieu, sets off on his journey, and, having accomplished it, is well received by the monarch, notwithstanding the opposition of the royal children. The promises made to him are performed, and he remains in favour with Oortasen 'until the day of his death.'⁴ Such are the meagre materials, out of which a work is composed which extends to above five hundred lines—an unusual length for an Egyptian

¹ *Records of the Past*, vol. vi. p. 144, column 1, &c. the story.

² It is not quite clear what the Sancha's prayer is addressed to; the king is called *ortasen* in the text, but it is not difficult to think that the king is in error, and that Sancha, though he was not exactly my son, addressed the voice of his expectation of returning to his native country, in a petition for pardon and restoration. The prayer

of the petitioner must be interpreted in some such way.

could not be a formal one, for the king is not named. It is not clear what the petition is for, but it is not difficult to think the petition.

³ *Records of the Past*, vol. vi. p. 144, column 11 of the text.

⁴ *Ibid.* p. 150, column 51 of the text.

composition. The opening of this story will show the mode in which so poor a theme was expanded and made to serve as the subject of a volume.

* When I was on the point of setting out [from Egypt,¹ my heart was troubled, my hands shook, numbness fell on all my limbs. I staggered, yea, I was greatly perplexed to find myself a piece of re-
pose. In order to account for my travels, I pretended to be a herbalist; twice I started forth on my journey, and twice I returned back. I desired to approach the palace no more. I longed to become free, I said there is no life like that. Then [at last] I quitted the House of the Sycamore, I lay down at the station of Snefru, I passed the night in a corner of the garden; I rose up when it was day and found one preparing for a journey. When he perceived me he was afraid. But when the hour of supper was come, I arrived at the town of * * *; I embarked in a large wintout a radder; I came to Abu * * *; I made the journey on foot, until I reached the fortress which the king [of Egypt] had made in order to keep off the Saki.² An aged man, a herbalist, received me. I was in alarm when I saw the watchers upon the wall, watching day after day in rotation. But when the hours of darkness had passed, and the dawn had broken, I proceeded on from place to place, and reached the station of Kemur.³ Thirst overtook me on my journey; my throat was parched. I said, "This is a foretaste

* The MS. is imperfect at the beginning, and gives in the middle of a sentence. We gather from a later passage that Saneha was a prince, and that he was the son of the king who reigned in Egypt.

¹ The Sakis were enemies of

Egypt towards the east, probably a tribe of Arabs.

² According to Brugsch (*Uebersetzung der Hieroglyphen*, vol. i. pp. 150-200), there was a town of Lower Egypt, called by the Hieroglyphs, *em*.

of death. Then I lifted up my heart, I braced my limbs. I heard the pleasant sound of cattle. I beheld a Sakkî. He demanded to know whether I journeyed, and addressed me thus: "O thou that art from Egypt!" Then he gave me water, he poured out milk for me: I went with him to his people, as I was conducted by them from place to place. I reached * * *, I arrived at Atimn.*

It is impossible, within the limits of the present work, to trace in detail the Egyptian literature any further. The epistolary correspondence and despatches present much that is interesting,¹ since they have every appearance of being what they profess to be—real letters and real despatches—though they have reached our time in 'Collections,' where they were placed to serve as patterns, the collections in question corresponding to modern 'Complete Letter-Writers.' Some of the letters were perhaps written with a view to publication, and are therefore to a certain extent forced and artificial; but the majority seem to be the spontaneous production of writers only intent upon amusing or instructing their correspondents. The scientific treatises, on the other hand, are disappointing. The medical works which have been examined give a poor idea of the point reached by the physicians of Pharaonic times. They imply indeed a certain knowledge of anatomy, and contain some fairly good observations upon the symptoms of different maladies, but the physiology which they embody is fantastic, and they consist in the main of a number of prescriptions for different complaints, which are commonly of the most

* See the account of them given by Mr Goodwin in the *Cambridge Assyriologist*, pp. 240-265.

absurd character.¹ The geometry is said to be respectable,² but has perhaps not been as yet sufficiently studied. The astronomy is tainted by the predominance of astrological ideas. But the lowest intellectual depth seems to be reached in the 'Magical Texts,' where the happiness and misery of mankind appear to be regarded as dependent upon spells and amulets, and receipts are given to protect men against all the accidents of life, against loss of fortune, against fire, against death by violence, and even (it would seem) against suffering in the world to come.³ It is to be feared that the belief in magic was widely spread among the ancient Egyptians, and that the elevating tendency of their religious ideas was practically neutralised by this debasing and most immoral superstition.

¹ See Leumann, *Manuel d'Histoire Ancienne*, vol. i. p. 519, and Brugsch, *Revue sur les Égyptes Médiol de Perse*, Leipzig, 1856.

² Leumann, loc. cit.

³ See *Records of the Past* vol. vi. pp. 115-120, and note especially the receipt p. 120, with the state-

ment appended of its effects on those who use it. 'Thou art protected against the accidents of life, thou art protected against fire and not earth, thou art protected against the serpent in heaven, and thou art not ruined upon earth.'

CHAPTER VI.

AGRICULTURE.

Extraordinary Productions of Egypt in Ancient Times. Tenure of Land under the Pharaohs. Absence of Governmental Interference with the Cultivation. Farming Operations. Preparation of the Soil. Character of the Plough used. Mode of Ploughing. Use of the Hoe & weep. Kinds of Corn grown. Cultivation of Wheat at Harvest of the Town or Holm. Sorghum. Great Variety of other Cereals. Systems of Irrigation employed. Use of the channel. Hydraulic Works of the Egyptians. Cultivation of the Olive. Cultivation of the Vine. Cure of Galls.

Ἀπορρέοντα ἕλκοντα καὶ ἑλκίζοντα ἐκ γῆς. HEROD. II. 14.

THE extraordinary fertility of Egypt, consequent upon the abundance of water, the good qualities of the alluvial soil, and the rich dressing of mud which it receives every year by means of the annual inundation, has been noted in a former chapter,¹ where some notion has been also given of the great abundance and variety of its vegetable productions—natural and artificial—during the period with which we are here especially concerned²—that of the independent monarchy. Egypt was reckoned in ancient times the principal granary of the civilised world. In any famine or scarcity elsewhere it was to this quarter that the nations looked for the supplies which were necessary to enable them to tide over the existing distress, and save them from actual starvation.³ Under the Persians, the country,

¹ See above, ch. i. pp. 56-61.

² Ibid. pp. 47-54.

³ Stron. xi. 10, xii. 57. xli. i. 3.

Compare Records of the Past, vol. ii. p. 41, and Thuc. Egypt from the Persian Times, n. 23.

besides feeding itself, supplied corn regularly for its garrison of 120,000 Persian troops, and also paid to the treasury at Susa an annual tribute of money, amounting to nearly 170,000*l.* sterling.¹ In Roman times its cereal exports were of such importance to Italy that the trade enjoyed the peculiar protection of the State,² and the general imperial system of provincial government received special modifications in its adaptation to Egypt in consequence of the almost absolute dependence of the Roman people on the produce of the Egyptian cornfields.³ The vast superabundance of the food produced in the country beyond the needs of the inhabitants arose, no doubt, in great part from the natural advantages of the position, but it was due also, to a considerable extent, to the industrious habits of the people and to their employment of good methods of husbandry. Their natural intelligence, which was remarkable, having been applied for many centuries to making the most of the capabilities of their exceptionally favoured region, led them by degrees to the general adoption of a system and of methods which were in the highest degree successful,⁴ and which are rightly regarded as among the main causes of that

¹ Herod. iii. 93.

² The Alexandrian corn-deer enjoyed the protection of a convoy of war-galies, and was met at Tenedos by a large number of senators and the appearance of the emperor above the battlements was the signal for the proclamation of a general holiday (see Mommsen *Roman Empire*, vol. iv. p. 302).

³ In the sixth Augustus, under his dominion, the province of Egypt was put under the direct administration and regulated by a special magistrature, appointed by the emperor, and

gave the same privileges with privy council administration to the province, a measure which proved to be very successful (see Mommsen *op. cit.*). Augustus, it is true, but the changes which would result to Roman Egypt, the result of Egypt entering the race to be made it as the province or should be a great number of his knights. Pliny says, "Percebatque antiquas et domos nobilium et agros, pueri Egypti, ad sustentandam imperii, et domos." [

⁴ See Herod. iii. 93.

extraordinary wealth, prosperity, and eminence whereto Egypt attained under the Pharaohs.

It cannot be said with truth that there was any thing in the tenure of land in ancient Egypt which much favoured production, or which accounts for its agricultural pre-eminence. Peasant proprietors seem not to have existed. The owners of the soil were ¹ the kings, the priestly communities attached to the different temples, and the 'territorial aristocracy' ² or wealthy upper class, which was numerous and had considerable political influence. These last cultivated their estates chiefly by means of slave-labour, ³ which is naturally a wasteful and extravagant mode, though doubtless strict and severe superintendence may, where the work required is of a simple kind, obtain from those employed a large amount of toil, and so of produce. The kings and the communities of priests were in the habit of letting their lands in small allotments to *fellahin*, or peasants ⁴ and the nobles may likewise have done this in some cases, or may have employed free instead of slave labour on the farms which they kept in their own hands ⁵. It is unfortunate that we do not know what proportion the ordinary rent bore to the annual produce or profit. ⁶ Diodorus seems to have thought that the rate established in his time was low; but, if it be

¹ Ibid. sec. 1. 21. Though the kings had once been numerous, all the last except that of the priests, from 525 to 332 B.C., they must subsequently have made grants to individuals by whom they were sold their property. Herodotus and Herodotus agree as to the true ownership of the land, and by the king, by the priests, and by members of the military class (Ibid. 2. 100).

² Ibid. 2. 100. and the monuments show a large class of

rich private proprietors who are not priests.

³ Birch, *Egypt from the Earliest Times*, Introd. c. p. xii.

⁴ Ibid. p. 44. 'In private the Egyptians had led a charming life, as was cultivated by slaves.'

⁵ Ibid. sec. 1. 24.

⁶ Wilkinson, *Ancient Egyptians*, vol. 1. p. 5.

⁷ The royal lands were, in the time of Joseph, let or sold at the rate of the produce at a moderate rate, and

true that price is determined by the proportion of demand to supply, and if the demand for land must always have been great in Egypt owing to the numerous population, and the supply limited owing to the small amount of cultivable territory, it is reasonable to conclude that rents were at least as high there as in other countries. The only advantage—and it was certainly no inconsiderable advantage—which the ancient Egyptian peasantry enjoyed over their modern representatives in the same country, or in the East generally, would seem to have been, that they were not vexatiously interfered with by the government, which (unless in extraordinary cases) neither required of them forced labour, nor limited their freedom of choice with respect to crops, nor in any way cramped them in any of their farming operations¹. It is governmental interference which is the curse of the labouring class in the East—the liability to be impressed for military service or for employment upon the public works—roads, canals, bridges, palaces, temples—the liability to be forbidden to grow one kind of produce and commanded to grow another—and the crowning vexation² of having to adjust one's harvest operations to the convenience or caprice of the tax-gatherer, who prevents the crops from being gathered in until he has taken his share. If the Egyptian peasant under the Pharaohs was really free from this entire class of restrictions and interferences, it must be allowed that, so far, his condition contrasted favourably with that of Oriental field-

not the custom in the East. (See the author's *Seventh Monarchy*, pp. 44, 2.) But it is uncertain whether this remained. Diodorus seems to speak of a money rent.

There is no proof or evidence of this, but it is the impression of

those most familiar with the monuments. (See Wilkinson, *Ancient Egyptians*, vol. iv. p. 34.)

On the impressment of this system, which still prevails in parts of Turkey, see the author's *Seventh Monarchy*, p. 441, note¹.

labourers generally. But this difference does not appear sufficient to account for the enormous produce which the land was made to yield. We return, therefore, to our previous statement—that the patient and untiring industry of the labourer, and the excellence of the methods which he employed, were main causes in bringing about the wonderful result.

Though there was no season of the year in which agricultural labours were suspended in Egypt, yet the special time for the activity of the husbandman, who may consequently be regarded as his commencement of the agricultural year, was upon the subsidence of the waters. As the most elevated lands, which were those nearest the river,¹ began to reappear, which was generally early in October, preparations were at once made for the sowing of the grain upon the alluvium just deposited. According to Herodotus,² there were parts of Egypt where it was unnecessary to use either plough or hoe; the seed was scattered upon the rich Nile deposit, and was trampled in by beasts—sheep, goats, or pigs,³—after which the husbandman had nothing to do but simply to await the harvest. This state of things must, however, in every age have been exceptional. For the most part, upon ordinary lands it was necessary, or at any rate desirable, to make some preparation of the ground; and the plough, or the hoe,

¹ Wilkinson vol. ii. p. 100, and pl. 18. fig. 1. Some land at the edge of the desert is at least occupied about the same time as the river lavas.

² II. ii. c. 14.

³ Herodotus says, 'by pigs' (λαοί), and though this has been objected to, it has been regarded as not improbable by some good modern authorities (see Luchesi's note on Herod. ii. 4. in his *History of Herodotus*, and Wilkinson, *Ancient Egypt*, vol. ii. p. 46). Pigs are represented upon the monuments as treading in the grain. According to Wilkinson, sheep, oxen, and even ~~some~~ were occasionally employed for the purpose (ib. p. 48).

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or both, were put into active employment over the greater part of the territory.

The plough used was of a simple character. It consisted of the indispensable plough-share, a double handle, and a pole or beam, whereto the animals that drew the implement were attached. The beam and stilt were fastened together by a ring or by a twisted rope, which kept the share and the beam at a proper



Egyptian Plough.

distance, and helped to prevent the former from penetrating too deeply into the earth. It is uncertain whether the share was ever made with metal.¹ Apparently it was simply of wood, which may have been sufficient with a soil so light and friable as the Egyptian.² There were, of course, no wheels and no collar. In general character the implement did not much differ from that of the modern Turks and Arabs.³ Its chief peculiarity was the rounded sweep of the stilt and

¹ It is sometimes believed that metal was given to the ancients, as represented on the monuments (Mon. Anc. Ég., vol. i., p. 260). Wilkinson questions this.

² Sir H. Rawlinson says that even at the present day the plough used in Egypt is seldom furnished with an iron share (Egypt and the Suez

Canal, p. 100).

³ For a general notion of these implements, see *Ann. Mag. Nat. Hist. Nat.*, vol. i., p. 174. L. Nodding, *Illustrations de l'Agriculture Ég.*, p. 147. *Mon. Anc. Ég.*, vol. i., p. 261, and compare the *Nature's Almanac*, *Monarchies*, vol. i., p. 567.

handles, which (to judge by the monuments) was nearly, though not quite, universal.¹

The plough was commonly drawn by two oxen or two cows,² which were either yoked to it by the shoulders, or else attached by the horns. In the former case a somewhat elaborate arrangement of shoulder pieces and poles was employed;³ in the latter, the cross-bar in which the pole terminated was simply lashed with four thongs to the base of the horns. Sometimes a single ploughman guided the



Mode of Ploughing.

plough by one of the handles with his left hand, while in his right he carried a whip or a goad. More often the implement gave employment to two labourers, one of whom held the two handles in his two hands, while the other drove the animals with whip or goad, and no doubt turned them when the end of the furrow was reached.

¹ An exception or two is to be found among the Pyramids, where the shaft is flat and the human workmen from its side to the bottom of the shaft. In the case of the Great Pyramid, see the plan in Herodotus vol. 2, p. 18, and compare the plan of the Pyramids, vol. 2, at p. 18, and the plan of the Great Pyramid, vol. 2, at p. 18.

² The man was a cow, when ploughing was accompanied by her

self, which happened itself in the vicinity of the m. bar, but was not used to prove the meaning of the word. Monuments, vol. 2, p. 18.

³ A full description of the arrangement employed will be found in Wilkinson's *A. L. E. v. p. p.* 42-3.

In soils whose quality was very light and loose, the hoe took the place of the plough. Three or four



Egyptian Hoe.

peasants provided with hoes went over the ground about to be sown,¹ and sufficiently prepared the surface by a slight 'scudication'.² The hoe, like the plough, was of wood.³ It consisted of three parts—a handle, a pick or blade, and a twisted thing connecting them



Egyptian Hoeing.

It was sometimes used to scatter seed sown sheepfold to a

¹ The word *scudication* is derived from the Latin *scudicare*, to scud or to scud. See *Thesaurus* of *Etymology*, p. 46.

² The Roman *scudicator* (Plin. *H. N.* l. vii. c. 17) was a kind of hoe, but the term seems equally applicable to the will *scudicator*.

³ The word *scudicator* is derived from the Latin *scudicare*, to scud or to scud.

⁴ See the first part of the *Thesaurus* of *Etymology*, p. 46. The word *scudicator* is derived from the Latin *scudicare*, to scud or to scud. See the first part of the *Thesaurus* of *Etymology*, p. 46.

point, but never (so far as appears) sheathed with metal at the end. The shape was curious, and has been compared to ur-le-er.¹ It required the labourer to stoop considerably to his work, and cannot be regarded as a very convenient implement.

As soon as the ground was prepared sufficiently, the sowing took place. Dril sowing, though practised by the Assyrians from a very early date,² seems to have been unknown in Egypt, and the sower, carrying with him the seed in a large basket, which he held in his left hand, or else suspended on his left arm (sometimes supporting it also with a strap passed round his neck), spread the seed broad-cast over the furrows.³ No harrow or rake was employed to cover it. It lay as a felt, and, rapidly germinating, soon covered the bare soil with verdure.

The grain most largely cultivated by the Egyptians was probably the modern *doura*, which Herodotus called *zea* or *dyra*,⁴ and which is a kind of spelt. This grain takes from three to four months to ripen, and, if sown in October, might be reaped in February. It is now, however, not often sown till April, and we may perhaps conclude that the primary attention of the husbandman was directed, in ancient as in modern times, to the more valuable cereals, wheat and barley, which were reaped by the rich; and that the *doura*, which was reaped only by the poor, was raised exactly

Waddington, *A. E.* vol. ix. p. 46.
ibid. vol. ix. p. 156.

² See the notice in *Ancient Mesopotamia*, vol. i. p. 307.

Waddington, *A. E.* vol. ix. p. 125.
ibid. p. 61.

⁴ *ibid.* p. 91. Though Herodotus was in error in saying that

and the Egyptians made their bread of the *dyra*, we do not here enter into a foundation in fact. The *dyra* bread was made by the great mass of the Egyptians. See Waddington in the author's *Herodotus*, vol. ii. p. 57.

as an after-crop. Wheat and barley would be put into the ground in November, and would then be left to the genial influences of sun and air,¹ when, under ordinary circumstances, would ripen the barley in four, and the wheat in five months. No hoeing of weeds, no frightening of birds,² no eating upon heaven for



Winning Wheat in Shroves.

run,³ seems to have been required. The husbandman might safely trust to nature for an ample return. Bounteous Mother Earth gave from her teeming breast 'the staff of life' in prodigal abundance, and corn was gathered 'as the sand of the sea—very much'—and men 'left in no harm.'⁴

¹ *Horace*, *sat.*, p. 1-2.

² As in Italy. See *Ving. Georg.*

³ The *English* with me, to that use

155-156.

⁴ 'The corn' passed the newly sown fields from the birds. See *Records of the Past*, vol. iv. p. 108 note 5.

⁵ *Georg.* lib. 10. According to *Pliny* (*N. h.* c. 7), the return of the corn was, was a hundred fold.

⁶ The grain, however, was light (lib. 1).

The wheat grown was always bearded,¹ and comprised numerous varieties, one of which bore several ears upon a single stalk.² It was cut with a toothed sickle, a little below the ear, and was either put into baskets, like hops in England, or sometimes bound up in sheaves, arranged so that the ears appeared at both ends of the sheaf. When the baskets were full they were conveyed, either by men or donkeys, to the threshing floor, and their contents emptied into a heap. An ass carried two baskets, which were placed across his back like panniers, but a single basket was regarded as a load for two men, and was swung upon a pole which they bore upon their right shoulders. Sometimes, instead of being carried straight to the threshing floor, the corn was borne from the harvest field to a storehouse or granary, and retained there as much as a month.³ Threshing was effected by the tread of cattle,⁴ which

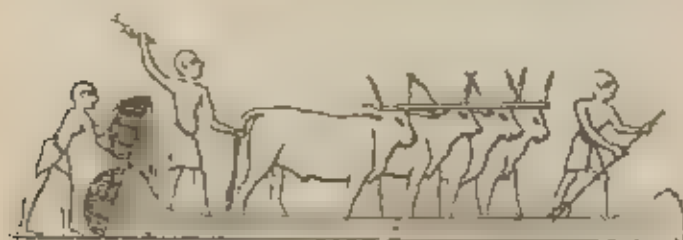


FIG. 3. Threshing and Corn.

were driven round and round the threshing floor, while a labourer with a pitchfork threw the unthreshed ears into their path. The threshed corn was immediately

¹ It is, at any rate, always represented as bearded in the monuments.

² Wessing, *J. E. A.* vol. i. p. 35.

³ Birch, *Expte from an Eastern Tour*, p. 64.

⁴ The account of Herodotus that pigeons were tread on the grain

is almost wild; but also, that it was done by the use of the ox, is derived by the fact that the word, *shaf*, if the corn is always represented as bearded, has an *sh* which must be a corruption of *shaf*. Wessing, *J. E. A.* vol. i. p. 32.

winnowed by being tossed into the air with shovels in a draughty place,¹ so that, while the corn fell, the chaff was blown off. When this operation was over, the chaffed grain was collected into sacks, and carried to the granary, where it was stored until required for use.



Winnowing.

The cultivation of barley was similar to that of wheat, and commenced at the same time, but the harvest took place a month earlier. A large quantity must have been grown, for barley bread was in much request, and the grain was also malted, and beer brewed from it.² Horses were no doubt fed largely on it, as they are universally throughout the East, and it may have been employed also to fatten cattle.³

The *doora* harvest is represented on the monuments as taking place at the same time as the wheat

¹ Wilkinson, *A.E.* vol. iv. pp. 264, 280 and 460.

² Birch, *Egypte from the Earliest Times*, p. 64. Compare Herod. ii. 77; Diod. Sic. i. 52; Strabo, lib. i. § 37. Vol. ii. *Asiæ*, p. 25. See also Wilkinson, *Asiatic Researches*, vol. i. p. 127, &c.

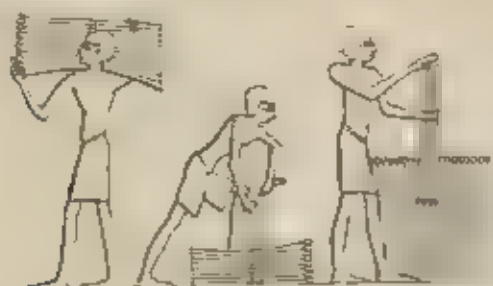
³ In a harvest song, discovered

by Champollion at Luxor, the corn are represented as being threshed by the *doora*. The song runs as follows:—

Thresh the *doora* with the *doora*,
Thresh the *doora* with the *doora*,
Thresh the *doora* with the *doora*,
Thresh the *doora* with the *doora*.

See Champollion's *Asiatic Researches*, *Egypte*, pp. 145 and 146.

harvest;¹ but this is perhaps not intended as the assertion of a fact. In modern Egypt the chief crop is sown in April and reaped in July,² and the ancient practice may have been similar. The *doora* was not cut with the sickle, but pulled up by the roots, which were then freed from earth by means of the hand.³ It was bound in sheaves and carried to a storehouse, where it probably remained till it was dry. It was then unbound, and drawn by the hand through an instrument



DOORA HARVEST.

armed at one end with a set of metal spikes, which attached the beams from the straw.⁴ These were then, it is probable, threshed and winnowed in the usual way.

When the wheat and barley had been put into the ground, the labourer proceeded to make preparations for other crops. Several kinds of peas were largely cultivated, as beans, peas, and lentils of two distinct

¹ Wilkinson, *J. E.* vol. iv. p. 100.

² *Ibid.* p. 101.

³ Wilkinson, *J. E.* vol. iv. pp. 99 and 100.

⁴ *Ibid.* p. 101.

⁵ It has been thought that the Egyptians cultivated certain peas sown from the seed, but in this he

was mistaken and is to be corrected from Theophrastus (*H. P.* vol. ii. p. 100) Pliny (*N. H.* vol. ii. p. 100) and Pausanias (*H. H.* vol. ii. p. 100). Probably only the peas were cultivated and the lentils were introduced from them. Wilkinson in the edition of Herodotus, vol. ii. p. 101.

varieties.¹ Artificial grasses, as clover, lupins, and vetches, were grown to furnish provender for the cattle during the time of the inundation.² Flax was raised in large quantities for the linen garments which were so indispensable: cotton was cultivated to some extent, as were safflower, indigo, the castor-oil plant, sesame, and various medicinal herbs. Again, there was a most extensive cultivation of esculent vegetables, as garlic, onions, cucumbers, radishes, melons, cucumbers, lettuces, &c., which formed a most important element in the food of the people. The raising of these various crops, of which each farmer cultivated such as took his fancy or suited his soil, gave constant employment to the agricultural class throughout the entire year, and rendered every season an almost equally busy time.

This constant cultivation resulted, in part, from the mild climate, which favoured vegetation and rapid growth at all seasons, in part from the system of irrigation, which had been established at a very ancient date, and which was maintained with the greatest care by the government. The Egyptians were not content with the mere natural advantages of the Nile inundation. By an elaborate system of canals, with embankments, sluices, and flood-gates, they regulated the overflow in what were in fact vast reservoirs, from which, after the Nile had retired, the greater part of the cultivable territory could obtain a sufficient supply of the life-giving fluid during the remainder of the year. By embankments they also kept out the Nile

¹ *Ibid.* II. N. xviii. 12. The little grown near Memphis were reported to be the best of the sort. (See also *Herodotus*, II. 157. *Strabo*, *Geographica*, lib. 17, p. 1.)

² The wheat straw which was mowed from the fields after the harvest of the corn was also used for the same purpose. (Waddington, *J. E. lib. iv. p. 55*.)

racter¹. This was the tract called now the Fayoum, which is a natural depression in the Libyan desert, lying at the distance of eight or ten miles from the Nile valley, and occupied in part by the natural lake known as Birket el Keroun, the 'Lake of the Horn'. A canal derived from the Nile, 30 feet deep and 160 feet wide, was carried westward through a gorge in the Libyan hills a distance of at least eight miles to the entrance of this basin, the south-eastern portion of which was separated from the rest by a vast dam or dyke,² within which the water introduced by the canal accumulated, and which formed the artificial 'Lake Moëris' of Herodotus.³ From this vast reservoir canals were carried in all directions over the rest of the basin, which sloped gently towards the Keroun: and the Nile water, with its fertilising deposit and prolific quantities, was thus spread over the entire region,⁴ which was as large as many an English county.

The land of this tract, which was irrigated but not overflows, by the Nile water, admitted the growth of at least one valuable product for which the rest of Egypt was unsuitable. The olive was cultivated, according to Strabo,⁵ only in the Arsinoite nome (the Fayoum), and in some of the gardens of Alexandria. It produced a fruit which was remarkably fleshy,⁶ but

¹ See the *Mémorial sur le Lac Moëris* of M. Jomard to the *Commission de l'Égypte* and of M. Luchut to Bosc. It is published at Alexandria in 1841. See also *Revue des Deux Mondes* for 1841, p. 100.

² Some writers of this dam say that in the old Egyptian times it was built by the king Sesostris III. and that it was destroyed by the Arabs.

³ Herod. ii. 141 and 142, 16, 17.

⁴ It is thought by some that the

ancient Egyptian god was possible to the extent of the Fayoum was not known to the Egyptians. The Nile valley is a fertile soil, and when the inundation was excessive, and the crops were not watered, it was not until about 1840, when the *Lake Moëris* was built, that the Fayoum was irrigated. The water was then carried to the spot where it was needed, and the crops were not watered.

⁵ Strabo xvii. 1, c. 23.

⁶ *Plin.* B. N. xv. 3.

selves, and were trained either in bowers or on a framework of posts and poles, as now in Italy—which formed shady alleys raised about seven feet from the



Vines grown in bowers.

ground. Sometimes, especially where the vineyard was attached to a garden, the posts were replaced by rows of ornamental columns, painted in bright colours, and supporting canopies, and perhaps a trellis-work, from which the grapes hung down. This mode of growth



Vineyard and on Trellis.

shaded the roots of the plants, and facilitated the retention of moisture, which would have evaporated if the culture had been more open, owing to the intense heat

of the sun. There was generally a tank of water near the vines, from which they could be supplied if needful;² but great caution was required when recourse was had to this method, since too much moisture was very hurtful to the vine.

As the fruit approached maturity, it was apt to invite the attack of birds, and boys were constantly employed in the vineyards at this period to alarm the depredators with shouts, and sometimes to throw their missiles with slings.³ Finally, the bunches were carefully gathered by the hand, and, if intended to be eaten, were arranged in flat open baskets, or, if destined



Egyptian Vase and Amphora

for the winepress, were closely packed in deep baskets or hampers, which men carried on their backs, or by means of a yoke upon their shoulders, to the storehouse or shed, where the pressing was accomplished either by treading or by squeezing in a bag. The juice seems

² Wetfarrow, vol. ii. p. 148.

³ *Ibid.* p. 149.

sometimes to have been drunk unfermented,¹ but more commonly fermentation was awaited, after which the wine was stored away in vases or amporee of an elegant shape, which were closed with a stopper, and then hermetically sealed with moist clay, pitch, gypsum, or other suitable substance.² The wines in best repute were those made at Anthylla,³ and in the Mareotis,⁴ or tract about Lake Mareut, now *Mariout*; the Sebennytic wine was also highly esteemed,⁵ while that made in the Thebaïd, and especially about Coptos, was regarded as peculiarly light and wholesome.⁶

Though Egypt was in the main an agricultural rather than a pastoral country, yet the breeding and rearing of cattle and other animals was everywhere a part of the farmer's business, and in some districts occupied him almost exclusively. Large tracts in the Delta were too wet for the growth of corn, and on these cattle were grazed in vast quantities by 'the nomads,' as they were called,⁷ a hardy but rude and lawless race⁸ who inhabited the more northern parts of Egypt, in the vicinity of the great lakes. Elsewhere, too, cattle were reared, partly for agricultural work, as ploughing, breeding in, and again breeding out the grain,⁹ partly for draught, and partly too for the table, beef and veal being common articles of food.¹⁰ Three distinct varieties of cattle were affected, the long-horned, the short-horned, and the hornless.¹¹ During the greater part of the year they were pastured in open

¹ See *Strabo* x. 11. 'I took the grapes and pressed them into Pharoach's cup, and I gave the up into Pharoach's hand.'

² *W. Jones*, *A. F.* vol. ii. p. 152.

³ *Athenian*, p. 26. E.

⁴ *Plin. H. N.* xiv. 5, *Athenian*, *Luc. Simb. xxi* 1, § 14.

⁵ *Plin. H. N.* xiv. 7.

⁶ *Athenian*, l. c.

⁷ *Hesiod.* i. 34. *Theocrit.* i. 103-10.

⁸ *Theocrit.* i. 45.

⁹ See *above*, pp. 161 and 162.

¹⁰ *Dutch Egypt from the Eastward*, *Tenue*, p. 45.

¹¹ *Ibid.*

fields on the natural growth of the rich soil, or on artificial grasses, which were cultivated for the purpose, but at the time of the inundation it was necessary to bring them in from the fields to the farmyards, or the villages, where they were kept in stalls or pens on ground artificially raised so as to be beyond the reach of the river¹. At times, when there was a sudden rise of the water, much difficulty was experienced in the removal of the cattle from their summer to their winter quarters, and the monuments give frequent representations of the scenes which occurred on such occasions—scenes of a most exciting character².



Rescuing Cattle from the Inundation

As the waters overflow the fields and pastures, the peasants appear, hurrying to the spot on foot or in boats, intent on rescuing the animals. Some, tying their clothes upon their heads, drag the sheep and goats from the water, and put them into boats; others swim the oxen to the nearest high ground³; here men drive the cattle towards the vessels which have come to save them; their noses are thrown over their horns or heads, by which they are drawn towards their rescuers. For some months from this time, the

¹ Wilkinson, *A.E.* vol. iv. p. 101. ² *See* Lepsius, *Denkmäler*, vol. iii.

³ *See* Wilkinson in the author's *jour.* p. 132, &c.

Herodotus, vol. iv. p. 161, and com. ⁴ Wilkinson, *A.E.* vol. iv. p. 101.

whole of the cattle in Egypt were fed in stalls,¹ partly on wheaten straw, partly upon artificial grasses, cut previously and dried for the purpose. They passed the night in sheds, and were tethered during the day in straw-yards, where their wants were carefully attended to.² Sick cattle received medical treatment, drugs being administered to them in balls, which were



Medicine being administered to Cattle.

forced down their throats in the exact style of modern veterinary art.³

In some parts of Egypt herds were fed upon common pastures, or, at any rate, were liable to become intermixed, and owners had to secure themselves against losses by putting a mark upon their beasts. This was effected by tying their legs together, throwing them down, and then branding them with a red hot iron upon their shoulders. The paintings in the tomb at Thebes exhibit to us this process in detail, showing the heating of the iron at a fire, its application to the

¹ Wilkinson, *4th ed.* iv. pp. 165, 122, &c.

² See the representation in Wilkinson, *loc. cit.* p. 161.

³ Wilkinson, *loc. cit.* p. 170. *Monum.* plate II. 25. 30, *Monum.* (C. 1.) vol. i. p. 27 and pl. xxix.

prostrate cows, and the distress of the calves at the struggles and moans of their mothers.



Milking Cattle.

Besides cattle, the Egyptian farmers bred considerable numbers of sheep, goats, and pigs. A single in-



Feeding Cattle.

dividual in one instance records upon his tomb that he was the owner of 804 oxen, 220 cows, 2231 goats,

760 donkeys, and 974 sheep.¹ Mutton was not held in much esteem,² and sheep were consequently but seldom killed for food. The Egyptians kept them mainly for the sake of their wool, which was required for the manufacture of the cloak or ordinary outer garment of the people,³ for carpets and rugs,⁴ and perhaps for the coverings of couches and chairs. Egyptian sheep are said to have yielded two fleeces each year, and also to have produced lambs twice,⁵ which would cause the increase of the flock to be rapid. It is



EGYPTIAN GOATS.

uncertain for what purpose goats were kept. They were occasionally sacrificed,⁶ and therefore, no doubt, employed as food, but this practice does not seem to have been frequent, and will not account for the large numbers which were bred and reared. Possibly their

¹ Rosellini, *Monumenti Civili*, p. 117; Wilkinson, *anc. Egypt*, p. 110; Leclapart, *Denkwürdig.*, vol. iii. pt. 1, p. 10.

² Veal and beef were pork and mutton were the principal meats that appear as such in Egyptian tables. Birch, *Scenes from the Eastern Time*, p. 45.

³ Wilkinson, *anc. Egypt*, p. 230; Rosellini, p. 110; Leclapart, *Denkwürdig.*, ii. 81.

⁴ Wilkinson, *anc. Egypt*, p. 141.

⁵ *Prod. Sic.*, ii. 6. See also Wilkinson, *anc. Egypt*, p. 230; Leclapart, *Denkwürdig.*, ii. 81. The case in Egypt, but only when the sheep are very carefully fed and not tended to. (*cl. b. vol. ii.* p. 17, note.)

⁶ Herod. ii. 42.

milk was an article of Egyptian diet,¹ or their hair may have been used, as it was by the Ismaeels when they quitted Egypt,² in the manufacture of certain fabrics, as tent coverings and the like. The Egyptian gods are not, however, represented as long haired.

It is certain that swine were largely kept in Egypt, since the swineherds were sufficiently numerous to form one of the recognised classes into which the population was divided.³ According to Herodotus,⁴ there were occasions upon which the Egyptians were bound to sacrifice them, and once a year each Egypt in partook of the flesh, but otherwise so this was regarded as utterly unclean, the swineherds were despised and disliked, and pork was a forbidden food. Still swine frequently formed part of the stock of the farmer, either on account of their usefulness in treading in the grain after it was sown,⁵ or perhaps because they cleared land ridged of roots and weeds, whose growth was greatly assisted by the manure.⁶ Pork may also, though forbidden by the opinions of the religion, have been eaten by many of the lower orders, who had not much to lose in eating pork, were it even religious prejudice, and found the meat palatable and savoury.

The pig of Egypt if we may trust the monuments,⁷ was a fat sleek-looking animal, large legged and long-

¹ From the Egyptian which means a shared in common, it is evident that their diet consisted of a variety of things, as is also shown by the names of various animals in the hieroglyphic vocabulary, p. 127.

² *Herod. lib. 4. c. 181. et 182.*

³ *Herod. lib. 2. c. 101.*

⁴ *Idem lib. 2. c. 101.*

⁵ *Warton, vol. III. p. 101.*

⁶ See above, p. 146.

This is the variety which Weddell mentions in the *Western Asiatic Researches*, vol. 1. p. 101, and 40 with the name *Ursus*, vol. 1. p. 101.

⁷ See *Warton*, a description which taken from a sketch of the head of a pig in p. 101, and compare *Herodotus* lib. 2. c. 101. p. 101 and p. 102.

necked, covered with rough hair, and with a crest of bristles along the whole neck and back. The hog was especially ugly; in the sow the worst features were somewhat more modified, while in the sucking pig there was nothing particular or fitted to attract remark.



Egyptian Pig, Dog, and Fow

Egyptian cultivators, while depending for their profits mainly upon the growth of grain and vegetables and the increase of their flocks and herds, did not neglect those smaller matters of the dovecote and the poultry-yard, which often make out a modern farmer's income and are sometimes not unimportant to him. The domestic fowl was perhaps not known under the Pharaohs;¹ but the absence of this main support of the poultry-yard was compensated for by the great abundance of the ducks and geese, more especially the latter, which constituted one of the main articles of food in the country,² were offered to the gods,³ and were reckoned among the most valuable of farming products. The very eggs of the geese were

¹ See Birch, 'On the domestic fowl and its culture in Egypt,' p. 10. 'I had not been brought by the hands of antiquaries to the ruins of the Nile, where it never appears in the same manner' (*Egypte et la Syrie, l'Égypte*, p. 4). We know of no ancient Egyptian text which draws the conclusion that fow were therefore unknown. On the contrary, he supposes them to have always abounded in Egypt. *Id. E.*

vol. i. p. 214, complete vol. ii. p. 14, and vol. iii. p. 165. 'I was not brought to Egypt in the same manner. It seemed to me the whole, most probably that they were introduced by the Pharaohs.'

² *Id. E.* *W. K. M. E.* vol. ii. pp. 18, 21, and *Id. E.* *W. K. M. E.* vol. iii. p. 17.

³ *Id. E.* vol. i. p. 217, *Records of the Past*, vol. i. pp. 57-8, &c.

counted in the inventories wherewith land stewards furnished their masters.¹ The geese themselves, in flocks of fifty or more, were brought under the steward's eye to be inspected and reckoned. Goslings for the service of the table were delivered to him in baskets.² Ducks, though less common than geese, were likewise among the produce of the farmyard,³ and pigeons, which were a favourite article of food,⁴ must also have engaged the attention of the producing class.

It is among the most remarkable features of Egyptian farming, that not domestic animals only, but wild ones also, were bred and reared on the great estates. Wild goats, gazelles, and oryxes appear among the possessions of the larger land owners,⁵ no less than oxen, sheep, and goats; and similarly, in the poultry-yard, the stork, the vauanser, and other wild fowl share the farmer's attention with ordinary ducks and geese.⁶ Probably no sharp line of distinction had been as yet drawn between domestic and wild animals; it was not known how far domestication might be successfully carried, experiments, in fact, were in progress which ultimately proved failures, the birds and beasts either not being capable of being thoroughly tamed, or not flourishing under human control sufficiently to make it worth the breeder's while to keep on with them.

Another curious feature of Egyptian husbandry was the entire absence of wagons⁷ and the very rare

¹ Wilkinson, *Ancient Egyptians*, vol. iv. p. 162.

² Ibid.

³ Herod. li. 77.

⁴ Wilkinson, *A. E.* vol. v. p. 216. Herod. *Egypt from the Nile to Thebes*, p. 45. Herodotus, *History*, i. 67.

⁵ Wilkinson, vol. iii. p. 7. vol. iv. p. 142.

⁶ Herod. *Comparative Zoology*, Mon. Or. p. xxx. 2. and Lepsius, *Denkmäler*, vol. iii. pt. ii. pl. xxi. 8.

⁷ In our Authorized Version Joseph is said to have sent wagons

use of cars.¹ Agricultural produce was transported from the field to the *saru* or farm yard mainly by human labour,² the peasants carrying it in bags or baskets on their shoulders, or slung between two men on a pole, or sometimes by means of a yoke. When this simple method was insufficient, asses were commonly employed to remove the produce, which they carried in panniers or else piled up on their backs.³ In conveying grain, or provender, or cattle even, to a distant market, it is probable that boats were largely used,⁴ water communication between all parts of Egypt being easy by means of the Nile and the extensive canal-system, while roads did not exist, and the country, being everywhere intersected by water-channels, was ill adapted for wheeled vehicles.⁵

The beasts of burden used in Egypt were asses, cows, and oxen. Horses, which were introduced in the time of the eighteenth dynasty,⁶ were regarded as too noble, and perhaps too valuable, for such a purpose. They were commonly either ridden⁷ or employed to draw a

note *Palmaria* to fort St. Joseph and to the barracks (p. 100, vol. vi. 21, p. 7, line 7). And some modern commentators justify the rendering (see in *Spence's Egyptian Grammar*, vol. i. p. 216.) But, as I have shown in modern English means a four-wheeled vehicle, the word is inappropriate in the present case and such. *Wagons* are certainly intended. (See Wilkinson, *A. E.* vol. iii. pp. 110-111.)

¹ The carts represented on the monuments indicate the use of such vehicles. (See Wilkinson, *A. E.* vol. iii. pp. 110-111.) But I believe there are instances of their employment in the

carriage of native agricultural produce.

² See above, p. 102.

³ Wilkinson, *A. E.* vol. i. p. 87.

⁴ *Journal of the Asiatic Society of Egypt*, *Leiden*, vol. iii. p. 11, pl. civ. b.

⁵ See Herod. ii. 138.

⁶ Herod. *Legend from the Herodotus*, p. 22. Wilkinson, *A. E.* vol. iii. p. 111, note 2. Picard, *Races of Man*, p. 203.

⁷ Herod. loc. cit. Herod. ii. 132. Wilkinson, *A. E.* vol. i. pp. 108 and 109. It is curious how frequently the Egyptians are represented on horseback.

a grandeur, a dignity, and a permanency worthy of Him. According to Herodotus,¹ the first Egyptian edifice of any pretension was a temple, and, could we depend on this statement, it would follow that Egypt was one of the countries in which architecture sprung from religion. The investigations, however, conducted on Egyptian sites, by modern inquirers, have led most of them to a different conclusion, and have seemed to them to justify Diodorus in the important place which he assigns, in speaking of Egyptian architecture, to the *Tamni*. 'The inhabitants of this region,' says the learned Sicoli, 'consider the term of man's present life to be utterly insignificant, and devote by far the largest part of their attention to the life after death. They call the habitations of the living "places of sojourn," since we occupy them but for a short time; but to the sepulchres of the dead they give the name of "eternal abodes," since men will live in the other world for an infinite period. For these reasons they pay little heed to the construction of their houses, while in what concerns burial they place no limit to the extravagance of their efforts.'²

The early Egyptian remains are in entire harmony with this statement. They consist almost exclusively of sepulchral edifices. While scarcely a vestige is to be found of the ancient capital, Memphis, its neighbourhood, or the adjacent range of hills contains many hundreds of remarkable tombs, and among them the 'Three Pyramids' which, ever since the time of Herodotus, have attracted the attention of the traveller beyond all the other marvels of the country. The art of pyramidal building, which here culminated in these mighty efforts, must have been practised for a considerable period before it

¹ Herod. ii. 101, *in fin.*

² *Ibid.* Sicoli 23.

reached the degree of perfection which they exhibit, and it is an interesting question, whether we cannot to a certain extent trace the progress of the art in the numerous palaces which cluster around the three giants, and stretch from them in two directions, northward to Abu Roach, and southward as far as the Fayoum.¹ The latest historian of architecture has indeed conjectured that one, at any rate, of the most interesting of these subordinate buildings is of later date than the Three;² but the best Egyptologists are of a different opinion, and regard it as among the most ancient of existing edifices.³ It is not improbable that some of the smaller unpretentious tombs are earlier, as they are simpler, than any of the pyramidal ones, and it is therefore with these that we shall commence the present account of Egyptian sepulchral architecture.

Around the pyramids of Ghizeh, and in other localities also, wherever pyramids exist, are found numerous comparatively insignificant tombs which have as yet been only very partially explored and still more imperfectly described. Their general form is that of a truncated pyramid, low, and looking externally like a house with sloping walls, with only one door leading to the interior, though they may contain several apartments; and no attempt is made to conceal the entrance. The body seems to have been preserved from profanation by being hid in a well of considerable depth, the opening into which was concealed in the darkness of

¹ See Howard Vyse's *Pyramids of Ghizeh*, &c., p. 2 and seq.

² See also *Hist. of Architecture*, &c., p. 100.

³ Here we cite the great pyramid of Sphynx, but it is a good example of the same style of architecture, and the *Eastern Times*,

p. 250, describes the building as a house, and not as a pyramid. The *Monumental History of Egypt*, &c., p. 100, also describes the building as a house, and not as a pyramid. The *Monumental History of Egypt*, &c., p. 100, also describes the building as a house, and not as a pyramid.

the walls.'¹ The ground plan of these tombs is usually an oblong square, the walls are of great thickness, and the roofs of the chambers are in some instances supported by massive square stone piers. There is little external ornamentation;² but the interior is in almost every instance elaborately decorated with coloured bas-reliefs, representing either scenes of daily life or religious and mystic ceremonies.

It was no great advance on these truncated pyramids to conceive the idea of adding to their height and solidity by the superimposition of some further storeys, constructed on a similar principle, but without internal chambers. An example of this stage of construction seems to remain in the curious monument at Meydoun, called by some a 'pyramid,' by others a 'tower,'³ of which the opposite page contains a representation.

¹ Herpin, *op. cit.* vol. I. p. 102.

² From a recent discovery a corridor to the entrance of an ancient tomb, which are sometimes covered during the winter months. The piers are arranged in the centre of the tomb, and the entrance is at the end of a long narrow passage. The walls are decorated with bas-reliefs, and the ceiling is painted to resemble a sky with stars. The walls are also decorated with hieroglyphs. The walls are also decorated with hieroglyphs. The walls are also decorated with hieroglyphs.

³ The monument is a tower of stone, and is a very fine specimen of the architecture of the time. It is a very fine specimen of the architecture of the time. It is a very fine specimen of the architecture of the time.

⁴ The monument is a tower of stone, and is a very fine specimen of the architecture of the time. It is a very fine specimen of the architecture of the time. It is a very fine specimen of the architecture of the time.



Tower of Tenty, near the Pyramids.

This monument, which is emplaced upon a rocky knoll, has a square base, about 200 feet each way, and rises at an angle of $74^{\circ} 10'$, in three distinct stages, to an elevation of nearly 125 feet. The first stage is by far the loftiest of the three, being little short of seventy feet; the second somewhat exceeds thirty two feet, while the third (which, however, may originally have been higher) is at present no more than twenty-two feet six inches. The material is a compact limestone, and must have



Pyramid of Mydoun.

been brought from a considerable distance. The blocks, which vary in length, have a thickness of about two feet, and have been worked and put together with great skill. No interior passages or chambers have as yet been discovered in this edifice, which has, however, up to the present date, been examined very insufficiently.

After the idea of obtaining elevation, and so grandeur, by means of stages had been once conceived, it

* These are Perron's measurements. Appendix to his work, vol. ii. p. 70. Meant, reckoned by Vyse in the third.

was easy to carry out the notion to a much greater extent than that which had approved itself to the architect of the Pyramid of Meydoun. Accordingly we find at Saicarah an edifice similar in general character to the Meydoun pile, but built in six instead of three stages.¹ The proportions are also enlarged considerably, the circumference measuring 1,400 feet instead of 800, and the height extending to 200 feet instead of 125. The stages still diminish in height as they rise, but the diminution is only slight, the topmost stage of ascending short of the basement one by no more than eight feet and a half.² The sides of the several stages have a uniform slope, which is nearly at the same angle with that of the Meydoun building—viz. $73^{\circ} 30'$ instead of $74^{\circ} 10'$. The core of the Saicarah pyramid is of rubble;³ but this poor nucleus is covered and protected on all sides with a thick casing of limestone, somewhat reddish brown and apparently quarried on the spot. In the rock beneath the pyramid, and almost under its apex,⁴ is a sepulchral chamber paved with granite blocks, which, when discovered, contained a sarcophagus,⁵ and was connected with the external world by passages carefully concealed. A doorway

¹ It had five hundred years before the discovery of the first pyramid. It was discovered by Henry Hooper in 1811. See *Journal of the Asiatic Society of London*, vol. 1, p. 10. The discovery of these pyramids is all taken from the account of C. A. H. Ward. See also the account of the discovery of the first pyramid in pp. 11-12.

² The general dimensions of the second stage are as follows:

Perimeter of stage	1400
Height of stage	200
Width of stage	200
Length of stage	200

Perimeter of stage
Height of stage

1400
200

Mr. Larch remarks the pyramid is built in three stages, but there is a trace of a fourth stage, and another very old building is also there.

³ See, vol. 1, p. 42.

⁴ Ibid. p. 4. There is a deviation from the exact central point, another irregularity or not certain, to the extent of 30 feet eastward.

⁵ This had disappeared at the time of C. A. H. Ward's discovery, but it was seen at an earlier date by Minutoli.

leading into another smaller chamber, a low and narrow opening, was ornamented at the sides by green cubes of baked clay, emmelled in the surface, alternating with small limestone blocks; and the limestone lintel, which covered in the doorway at the top, was adorned with hieroglyphics.¹



Great Pyramid of Saccarah—Recent Appearance.



Section of Pyramid of Gephra, constructed.

Among other peculiarities of this pyramid are its departure from correct orientation, and its *oblong square* shape. It is said to be 'the only pyramid in Egypt the sides of which do not exactly face the cardinal points.'²

¹ The entire doorway has been removed. See *Ann. Mag. Nat. Hist.*, vol. 1, p. 41. For a plan, see *Ann. Mag. Nat. Hist.*, vol. 1, p. 40. The Berlin Museum.

The departure is as much as $4^{\circ} 35'$, and can therefore scarcely have been unintentional. To intention must also be ascribed the other peculiarity (which is not unexampled¹), since the length by which the eastern and western sides exceeded the northern and southern was certainly as much as forty three feet. According to a conjecture of the principal explorer, the original difference was even greater, amounting to sixty-three feet, or more than one fifth of the length of the shorter sides.²

When multiplication of the stages had once been conceived of as possible, it became a mere question of taste for the designer or the orderer of a monument how numerous the stages should be. It was as easy to make



them sixty as six, or two hundred as two. Examine

is wanting us to intermeddle experiments, but it seems soon to have suggested itself to the Egyptian builders

that the natural limit was

that furnished by the likeness of the stones with which they built, each layer of stones conveniently forming a distinct and separate stage. Finally, when a *quara* pyramid was in this way produced, it would naturally occur to an artistic mind to give a perfect finish to the whole by smoothing the exterior, which could be done in two ways—either by planing down the projecting angles of the several stages to a uniform level³ or by tilting up the triangles

¹ A second instance of an oblique pyramid is the *Mastaba* of the *Pharaoh* described by *Herodotus*, vol. ii. p. 56.

² A second instance of an oblique pyramid is the *Mastaba* of the *Pharaoh* described by *Herodotus*, vol. ii. p. 56.

cent. Subsequently to the great construction a wall ten feet in thickness was (he says) built on at the northern and southern ends. *Pyramids of Egypt*, vol. iii. p. 42.

³ *W. Johnson*, *Exposition of Thebes*, p. 320, says that this was

gular spaces between the top of each step and the side of the succeeding one.

There are from sixty to seventy pyramids remaining in Egypt,¹ which appear to have been constructed on these principles. Agreeing in form not in general method of construction, they differ greatly in size, and so in dignity and grandeur. As it would be wearisome to the reader if we were to describe more than a few of these works, and as it has been usual from the most ancient times to distinguish three above all the rest,² we shall be content to follow the example of most previous historians of Egypt, and to conclude our account of this branch of Egyptian architecture with a brief description of the Three Great Pyramids of Gizeh.

The smallest of these constructions, which is usually regarded as being the latest, was nearly of the same general dimensions as the stepped pyramid of Saqqarah recently described. It a little exceeded the Saqqarah building in height, while it attained a front of a larger circumference. The base was a square, exact or nearly so, each side measuring 354 feet and a few inches.³ The perpendicular height was 218 feet, and the angle of the slope fifty-four degrees. The pyramid covered an area of two acres three rods and twenty one poles, and contained above nine millions of cubic feet of solid masonry, calculated to have weighed 702,460 tons.⁴

the method employed to ascertain the exact pyramid. He went on to say that when the authors *Hieroglyphes*, vol. i. p. 20, note.²

¹ *Universal History of Egypt*, p. 92.

² See Herod. iii. 124-4. Diod. Sic. ii. 44. Strabo, xv. 1. 1, p. 35. The last-named writer asserts that the three are only the chief and principal *πύλαι* *αἰνὰ* *τῶν* *πυραμίδων*, *τρεῖς* *δὲ* *ἀξιοῦσιν*.

³ Voss makes the base 354 feet 6 inches (*Pyramide d'Gizeh*, vol. i. p. 120). For originally a 354 feet Herodotus is fully correct, as is enough, under-estimates the size of this pyramid, making the length of each side no more than 320 feet.

⁴ Voss, *Pyramide of Gizeh*, vol. ii. p. 120.

Originally it was built in steps or stages,¹ like the Saccharah monument: the stages, however, were perpendicular, and not sloping, they seem to have been five in number, and were not intended to be seen, the angles formed by the steps being at once filled in with masonry. Externally the lower half of the pyramid was covered with several layers of a beautiful red granite,² levelled at the joints,³ while the casing of the upper half as well



General View of the Great Pyramid of the Third Pyramid

as the main bulk of the interior was of limestone. Nearly below the apex, sunk deep in the native rock

¹ Herodotus, *History of Egypt*, vol. i, p. 120.

² *Annals*, vol. ii, p. 120.

³ *Annals*, vol. ii, p. 120.

sides and ends were lined with slabs two and a half feet thick: while the roof was composed of huge blocks set obliquely, and extending from the side walls, on which they rested, to the centre, where they met at an obtuse angle. Internally these blocks had been carved out after being put in place, and the roof of the chamber was thus a pointed arch of a depressed character. The slabs covering the sides had been fastened to the



FIG. 1. Sarcophagus of Mentemhat.

rock and to each other by means of iron cramps, two of which were found *in situ*.

The sarcophagus which the chamber contained was extremely remarkable. Formed, with the exception of the lid, of a single mass of blue-black basalt, and

¹ V. see vol. ii. p. 21 and compare p. 1, figs. 7 and 8 (opp. p. 21).

existing in places marks of the saw with which had been used in quarrying it, it had been carved and polished with great care, and was a beautiful object.¹ The ends almost exactly reproduced those doorways of ancient tombs which have been already mentioned as imitations of woodwork,² while the sides showed a continuation of the same carving, and are thought to represent the facade of a palace.³ Externally the sarcophagus was eight feet long, three feet high, and three broad, internally the dimensions were six feet by two.⁴ The weight was nearly three tons.⁵



Section of the Third Pyramid, showing passages.

In the close neighbourhood of the sepulchral chamber, and connected with it by a short passage, was another larger one, which is thought to have also once held a sarcophagus,⁶ but this cannot be regarded as certain. Two passages lead out of the large apartment,

¹ The sarcophagus was, unfortunately, so decayed that the stones which composed it, having been found on the coast of Spain, could not be removed.

² See above, p. 124, note 1.

³ Vol. I.,

⁴ See Ferguson, *Hist. of Archæol.*, vol. I., p. 1.

⁵ See Vol. I., p. 123.

⁶ Ibid. p. 84, note.

⁷ See above, p. 124, note 1.

a lower and a higher one. The lower one is 175 feet long, and conducts from the great chamber to the external air, at first along a level, but afterwards by an incline, which rises gently at an angle of $26^{\circ} 2'$. The other passage is much shorter. It leads out of the upper part of the great chamber, at first horizontally, but afterwards at a slope of $27^{\circ} 34'$, terminating where it reaches the surface of the rock and comes in contact with the masonry of the pyramid. It is conjectured that this was the original entrance, and that the monument, as first designed, was to have had a base of only 180 feet and an elevation of 145; but that afterwards either the original designer or a later sovereign conceived the idea of enlarging the work, and, having vaulted over the upper passage, constructed a new one.²

The second Pyramid of Ghizeh, situated N N E. of the first (see plan opposite) at the distance of about 270 yards, had an area which was about four times as large, and attained an elevation exceeding that of the first by a little more than a hundred feet. The base was a square, each side of which measured 707 feet, the sides rose at an angle of $52^{\circ} 20'$; and the perpendicular height was, consequently, 454 feet.³ The area covered amounted to almost eleven acres and a half,⁴ the cubic contents are estimated at 71,670,000 feet, and the weight of the entire mass is calculated at 5,400,000 tons.⁵ Like most other pyramids, it contained a sepulchral chamber almost under

¹ Viss., vol. ii. p. 70.

² Bunsen, vol. ii. p. 17. We attribute to the author's *Revue des*, vol. ii. p. 200.

³ Viss., vol. ii. p. 117. Bunsen, vol. ii. p. 164; Ferguson, *Hist. of Architecture*, vol. i. p. 106.

⁴ 11 acres, one rood, and thirty-eight poles, according to Viss. and Perron, *Revue des*, vol. ii. p. 116; 48,514 square feet, according to Ferguson, &c.

⁵ Viss. loc.

the apex, this was carved out of the solid rock, but covered in by the basement stones of the edifice, which were here sloped at an angle.¹ The width of the chamber from east to west was forty-six feet, its breadth from north to south a little more than sixteen feet, its



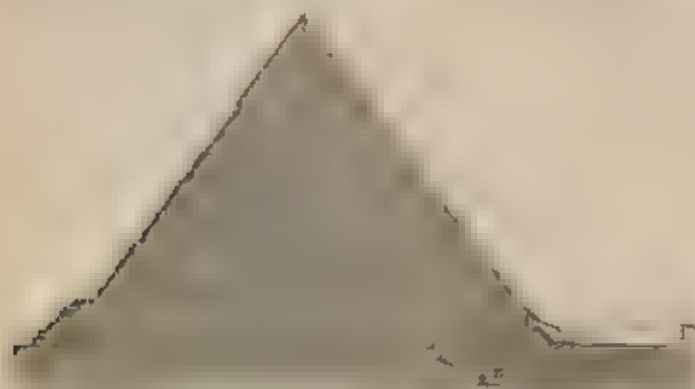
General Plan of the Pyramid of Cheops.

greatest height twenty-two feet.² It contained a poor granite sarcophagus, without inscription of any kind, which was sunk into the floor,³ and measured in length eight feet seven inches, in breadth three feet six inches, and in depth three feet.⁴ The chamber was connected

¹ Thompson, vol. ii, p. 152.
² See, vol. ii, p. 152.

³ See, vol. ii, p. 274.
⁴ See, vol. ii, p. 274.

with the world without by two passages, one of which, commencing in the north side of the pyramid, at the height of fifty feet above the base, descended to the level of the base at an angle of $25^{\circ} 55'$, after which it became horizontal; while the other, beginning outside the pyramid in the pavement at its foot, ascended at an angle of $21^{\circ} 40'$ for a hundred feet, was horizontal for sixty feet, and then, ascending for ninety-six feet, joined the upper passage halfway between the outer air and



Section of the Great Pyramid.

the central chamber.¹ Connected with the horizontal part of the lower passage were two other smaller chambers, which did not appear to have been superfluous. These measured respectively eleven feet by six and thirty-four feet by ten.² They were entirely hewn out of the solid rock, and had no lining of any kind. The passages were in part lined with granite,³ and granite seems to have been used for the outer casing of the two lower tiers of the pyramid,⁴ thus

¹ See vol. ii. pp. 114-17.

² *Revue, Egypte, France*, vol. ii. p. 15.

³ *Ibid.* vol. ii. p. 162.

⁴ Herod. ii. 127. See vol. ii. p. 17. See also in the *Annuaire de l'Égypte*, vol. 3, p. 904, note 2.

but *by far* the largest and most massive—the building which approaches it the nearest being the Second Pyramid, which contains 17,000,000 cubic feet less, and is very much inferior in the method of its construction.

The internal arrangement of chambers and passages in the Great Pyramid is peculiar and complicated. A single entrance in the middle of the northern front, opening from the thirteenth step or stage from the base, conducts by a gradual incline, at an angle of



The rising passage at the entrance to the Great Pyramid.

$26^{\circ} 41'$, to a subterranean chamber, deep in the rock, and nearly under the apex of the building which measures forty-six feet by twenty-seven, and is eleven

feet high.¹ The passage itself is low and narrow, varying from four to three feet only in height, and in width from three feet six inches to two feet nine. It is necessary to creep along the whole of it in a stooping posture. The sides, which are perpendicular, are formed of blocks of Mokattam limestone and the passage is roofed in by flat masses of the same. Above two such masses are seen, at the entrance, two stones, and then two more placed at an angle, and meeting so that they support each other, and act as an arch, taking off the pressure of the superincumbent masonry. It is supposed that the same construction has been employed along the whole passage until it enters the rock.² This it does at a distance of about forty yards from the entrance, after which it is carried through the rock in the same line for about seventy yards, nearly to the subterranean chamber, with which it is joined by a horizontal passage nine yards in length. No sarcophagus was found in this chamber, which must, however, it is thought, have originally contained one.³

At the distance of twenty-one yards from the entrance to the pyramid an ascending passage goes off from the descending one, at an angle which is nearly similar,⁴ and this passage is carried through the heart of the pyramid, with the same height and width as the other, for the distance of 124 feet. At this point it divides. A low horizontal gallery, 110 feet long, connects to a chamber, which has been called 'the

¹ Vyse, *vol. i.* p. 110.

² Forquhar, *Hist. of Architecture*, *vol. i.* p. 20.

³ *Ancient Egyptian Monuments*, *vol. ii.* p. 102. *Compt. Rend.*, 124.

⁴ The angle of the descending

passage is 25° 41', that of the ascending was 25° 10'. (Vyse, *vol. ii.* p. 110.)



⁵ At first three feet ten inches high only, after the step five and eight inches more. p. 112.

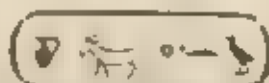
Queen's,*¹ a room about nineteen feet long by seventeen feet broad, roofed in with sloping blocks, and having a height of twenty feet in the centre.² Another longer and much loftier gallery or corridor continues on in the line of the ascending passage for 150 feet, and is then joined by a short passage to the central or main chamber—that in which was found the sarcophagus of Cheops, or *Khufu*.³ The great gallery is of very unusual construction. It is five feet two inches wide at the base, and is formed of seven layers of stones, each layer projecting a little beyond the one below it, so that the gallery contracts as it ascends, and the ceiling, which measures only about four feet, is formed of flat stones laid across this space, and resting on the two uppermost layers or tiers. The central chamber, into which this gallery leads, has a length from east to west of thirty-four feet, a width of seventeen feet, and a height of nineteen.⁴ It is composed wholly of granite, beautifully polished,⁵ and is roofed in a manner which shows great ingenuity and extreme care. In the first place, nine enormous granite blocks, each of them measuring nearly nineteen feet long,⁶ are laid across the room to form the ceiling, then above these there

* *Voy. memoires*, Bures, v. 1, 2, pp. 124, 125. *W. & A. L. A. N. p. 324*. There is no ground to suppose that it is a copy of the original.

¹ *Voy. memoires*, p. 124.

² The same person had no inscription; but the walls of the chamber had niches carved upon them in relief to the names

of Khufu  and Khnum-Khufu .



See also *Journal de l'Institut*, 1820, p. 11. The hieroglyphs are in the same position as in the original. *Voy. memoires*, p. 124.

³ *Voy. memoires*, p. 124.

⁴ *Voy. memoires*, p. 124.

⁵ *Voy. memoires*, p. 124. *Voy. memoires*, p. 124.



Section of passage in Great Pyramid

is a low chamber, roofed in similarly; this is followed by a second chamber, a third, and a fourth; finally, above the fourth, is a triangular opening, roofed in by blocks that slope at an angle and support each other, like those over the entrance. Further, from the great chamber are carried, northwards and southwards, two ventilators or air-passages, which open on the outer surface of the pyramid, and are respectively 233 and 174 feet long.¹ These passages are square, or nearly so, and have a diameter varying between six and nine inches. Finally, it must be noted that from the subterranean chamber a passage is continued towards the south, which is horizontal, and extends a distance of fifty-three feet, where it abruptly terminates without leading to anything.²

¹ Voss, vol. II. p. 111.

² Rollé, p. 133. This fact would seem to show either a change of design on the part of the original

Many speculations have been indulged in, and various most ingenious theories have been framed, as to the object or objects for which the pyramids were constructed, and as to their perfect adaptation to their ends. It has been supposed that the Great Pyramid embodies revolutions as to the earth's diameter and circumference, the true length of an arc of the meridian, and the proper universal unit of measure.¹ It has been conjectured that it was an observatory, and that its



Fig. 4. Cross-section of Chamber of Constructed in Great Pyramid

sides and its various passages had their inclinations determined by the position of certain stars at certain seasons.² But the fact seems to be, as remarked by the

builder, on the passing of the Nile—*see* *Antiquities of Egypt*, vol. i. p. 240, &c.

in which the original design of an entirely new plan.

¹ See the work of Mr. Piazzi Smyth, entitled *Antiquities of Egypt*, vol. i. p. 106, (1864).

² These ideas, which originated with the author of the *Antiquities of Egypt*, vol. i. p. 106, (1864).

first of living English Egyptian gers,¹ that 'these ideas do not appear to have entered into the minds of the constructors of the pyramids,' who employed the measures known to them for their symmetrical construction,² but had no theories as to measure itself, and sloped their passages at such angles as were most convenient, without any thought of the part of the heavens whereto they would happen to point. The most sound and sober view seems to be, that the pyramids were intended simply to be tombs.³ The Egyptians had a profound belief in the reality of the life beyond the grave, and a conviction that that life was, somehow or other, connected with the continuance of the body. They embalm the bodies of the dead in a most scientific way; and having thus, so far as was possible, secured them against the results of natural decay, they desired to secure them also against accidents and against the inuence of enemies. With this view they placed them in chambers, rock-cut, or constructed of huge blocks of stone, and then piled over these chambers a mass that would, they thought, make it almost impossible that they should be violated. The leading idea which governed the forms of their constructions

and to some extent by Wilkinson (*Geography of Egypt*, p. 328). Their entire limits as authentically indicated by the facts, but as two pyramids have their sides sloping at different inclinations passages sloping at the same angle.

¹ Birch, *Egypt from the Earliest Times*, p. 35.

² The symmetrical idea before the eyes of the constructors of the pyramids seems to have been that each face of a pyramid should form an equilateral triangle. But such a plan would have been not sufficient to enable them to tell of the angle

exactly, but they did not miss their aim by very much. The proportions of the bases to the sloping angles of the three pyramids are as follows:—

Pyramid	Base	Sloping side	Angle
Great Pyramid	755	521	36° 52'
Second Pyramid	440	270	36° 52'
Third Pyramid	220	135	36° 52'

(See Ferguson's *History of Architecture*, vol. i. p. 41.)

³ See Birch, *Egypt from the Earliest Times*, pp. 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

was that of durability,¹ and the pyramid appearing to them to be, as it is, the most durable of architectural forms, they accordingly adopted it. The passages with which the pyramids are penetrated were required by the circumstance that kings built their sepulchres for themselves, instead of trusting to the piety of a successor, and thus it was necessary to leave a way of access to the sepulchral chamber. No sooner was the body deposited than the passage or passages were blocked. Huge portulises, great masses of granite or other hard stone, were placed across them,² and these so effectually obstructed the ways that moderns have in several instances had to leave them where they were put by the builders, and to quarry a path round them.³ The entrances to the passages were undoubtedly 'intended to be concealed,'⁴ and were, we may be sure, concealed in every case, excepting the rare one of the arcesion, before the tomb was trusted, of a new and hostile dynasty.⁵ As for the angles of the passages, whereof so much has been said, they were determined by the engineering consideration, at what slope a heavy body like a sarcophagus could be lowered or raised to most advantage, resting without slipping when required to rest, and moving readily when required to move.⁶

¹ *Laurel mound*, p. 667; Ferguson, p. 116.

² *Verne*, vol. i. p. 267; vol. ii. pp. 74, 82, 83; De Sauls, *Recherches*, pp. 224, 274, &c.

³ Ferguson, vol. i. p. 100.

⁴ *Ibid.*, *ibid.*

⁵ According to De Sauls (l. c. § 5) the entrance to the Great Pyramid was not concealed, but, on the contrary, was placed over the door of the temple by bearing the name of Menchires inscribed over it. If this were so, we must attribute it

to the superstitious or hostility of the ancient as well as moderns, who may have come into power before the works completed, when the close of the tomb of Menchires were completed.

⁶ This was first proved by Sir Henry James of the Royal Engineers, whose models and large populations contained one of the last when I was at Feterah the occasion of the meeting of the British Association in 1880. Mr. Ferguson adopts Sir H. James's

The ventilating passages of the Great Pyramid were simply intended to run in the line of shortest distance between the central chamber and the external air. This line they did not exactly attain, the northern passage reaching the surface of the pyramid about fifteen feet lower, and the southern one about the same distance higher than it ought, results arising probably from slight errors in the calculations of the builders.

In considering the architectural merit of the pyramids, two points require to be kept distinct—first their technical, and secondly their artistic or æsthetic value.

Technically speaking, a *simple* pyramid is not a work of much difficulty. To place masses of stone in layers one upon another, each layer receding from the last, and the whole rising in steps until a single stone crowns the summit; then to proceed downwards and smooth the faces, either by cutting away the projections or by filling up the angles of the steps, is a process requiring little constructive art and no very remarkable engineering skill. If the stones are massive, then, of course, a certain amount of engineering proficiency will be implied in their quarrying, their transport, and their elevation into place, but this last will be much facilitated by the steps, since they afford a resting-place for the block which is being raised, at each interval of two or three feet.¹ Had the Egyptian pyramids been nothing more than this—had they been merely solid

views (*Ilist. of Architecture*, vol. i. p. 36).

Herodotus (ii. 125) expressly notices that the stones were raised in this way, a step at a time, by machines placed on the step below. Mr. Perring found marks of the use

of such machines wherever the upper surface of the original steps was exposed to view. He conjectured that the machine used was the *polyspaston* of Vitruvius (*5. 10*). *Pyramids of Ghazir* vol. i. p. 167, notes.

masses of stone—the technical art displayed in them would not have been great. We should have had to notice for approval only the proper arrangement of the steps in a gradually *diminishing* series,¹ the prudent employment of the largest blocks for the basement and of smaller and still smaller ones above, and the neat



Outer Casing Stones of the Great Pyramid

casing and exact fitting of the stones that form the outer casing.² As it is, however, the pyramid-builders are deserving of very much higher praise. Their constructions were not solid, but had to contain passages and chambers—chambers which it was essential should

¹ To diminishing as they ascend—compare the first engraving to the first

² See the same woodcut, and volume of Col. Vyse's work.

remain intact, and passages which must not be allowed to cause any settlement or subsidence of the building. It is in the formation of these passages and chambers that the architects of the pyramid exhibited their technical powers. 'No one can possibly examine the interior of the Great Pyramid,' says Mr. Fergusson, 'without being struck with astonishment at the wonderful mechanical skill displayed in its construction. The immense blocks of granite brought from Syen—a distance of 500 miles—polished like glass, and so fitted that the joints can scarcely be detected. Nothing can be more wonderful than the extraordinary amount of knowledge displayed in the construction of the discharging chambers over the roof of the principal apartment, in the alignment of the sloping galleries, in the provision of ventilating shafts, and in all the wonderful contrivances of the structure. All these, too, are carried out with such precision that, notwithstanding the immense superincumbent weight, no settlement in any part can be detected to the extent of an appreciable fraction of an inch. *Nothing more perfect mechanically has ever been erected since that time.*'

Æsthetically, the pyramids have undoubtedly far less merit. 'In itself,' as the writer above quoted well observes, 'there can be nothing less artistic than a

¹ Ferguson, vol. i. pp. 91, 92. Compare also, vol. i. p. 280. The interior of the central chamber is probably the finest specimen of ancient masonry of polished granite which I can find, and with the greatest exactness and has retained its original perfection for many centuries without having been composed of cones, work-masses, and materials, have gradually crumbled away into shapeless

masses of cones and rubble. In this instance every block was fresh and as perfect as when taken from the quarry, and such is the perfectness of their work, and the perfection of their texture, and the labour and science employed in their arrangement, that they seem to defy the ravages of time and the efforts of human violence.



pyramid.¹ It has no element of architectural excellence but greatness, and this it conceals as much as possible. 'A pyramid never looks as large as it is, and it is not till you almost touch it that you can realise its vast dimensions. This is owing partly to all its parts sloping away from the eye instead of boldly defying observation.'² Still, the great pyramids of Egypt, having this disadvantage to struggle against, must be said to have overcome it. By the vastness of their mass, by the impression of solidity and durability which they produce, partly also perhaps by the symmetry and harmony of their lines and their perfect simplicity and freedom from ornament, they do convey to the beholder a sense of grandeur and majesty; they do produce within him a feeling of astonishment and awe, such as is scarcely excited by any other of the erections of man. In all ages travellers have felt and expressed the warmest and strongest admiration for them.³ They impressed Herodotus as no works that he had seen elsewhere, except perhaps the baby of man.⁴ They astonished Ctesarchus, familiar as he was with the great constructions of Rome.⁵ They stirred the spirit of Napoleon, and furnished him with one of his most telling phrases.⁶ Greece and Rome reckoned

¹ Fragment viii. l. p. 19b.

² Ibid. Compare *Voy.* vol. i. p. 170.

³ After noting the fact that at *first* could the pyramids greatly be disappointed travellers and *Voyageurs*. A more so than the *ancient* man, however, never found them and correct those opinions; and it was *uncommon* of *architects* by those who remained for any length of time at Giza, that the more *carefully* and *respectfully* they were requested the more *extensive* and

their grandeur appeared, &c. *Proportion* in a *monument* and a *type* of *monuments* in the world, they are such *monuments* for a *centuries* of their *existence* as *solid* and *power* *displayed* in their *construction* and *beauty* *monuments* of *ancient* *times*, *Pyramids* of *Giza*, &c.

⁴ *Herod.* ii. 121-24 and 146. Compare l. 19b.

⁵ *Ibid.* *Ann.* i. 101.

⁶ *See* *Notes*, forty centuries look down upon you from the top of

tion among the Seven Wonders of the world.¹ Moderns have doubted whether they could really be the work of human hands.² If they possess one only of the elements of architectural execution, they possess this element to so great an extent that in respect of it they are unsurpassed, and probably unsurpassable.

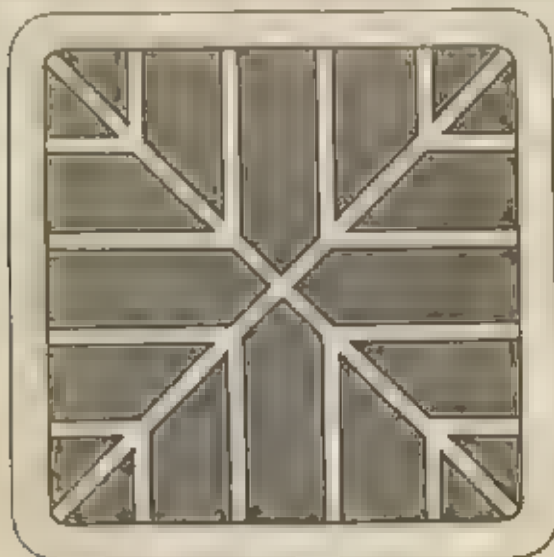
Before quitting altogether the subject of the pyramids it should perhaps be noted—first, that the Egyptians put altogether only four black pyramids,³ and placed

¹ See Wilson, *Mon. Hist. Egypt*, vol. i. p. 100.

² See Wilson, vol. ii. p. 11, where Wilson, *op. cit.* p. 11, says

³ Richardson, *Pyramids along the*

Wilson, *op. cit.* p. 11, says
black pyramids at Thebes. Four
were exposed of red granite, and
were covered with M. g. and
were covered with M. g. and
were covered with M. g. and



Section of Black Pyramid at Thebes.

Mediteranean and North African
Wilson, *op. cit.* p. 11, says
Wilson, *op. cit.* p. 11, says
Wilson, *op. cit.* p. 11, says

Wilson, *op. cit.* p. 11, says
Wilson, *op. cit.* p. 11, says
Wilson, *op. cit.* p. 11, says
Wilson, *op. cit.* p. 11, says

themselves upon constructing durable monuments with so poor a material,¹ and secondly, that they occasionally built pyramids with two distinct inclinations. The southern stone pyramid of Dashoor, which has a base of nearly 617 feet, is commenced at an angle of $54^{\circ} 15'$, and, if this slope had been continued, must have risen to an elevation of nearly 400 feet. When,



Southern Stone Pyramid at Dashoor

however, the work had been carried up to the height of about 150 feet, the angle was suddenly changed to one of 42° only, and the monument being finished at this low slope, cost eighty feet of its proper elevation, falling short of 340 feet by a few inches.² The effect of a pyramid of this kind is pronounced to be unpleasant,³ and there can be little doubt⁴ that the change of construction,

at Hahem on the way to the Fayoum. It is not only a group of stone but was strengthened internally by a structure of brickwork in the arrangement of which will be best understood by the representation in the opposite page. There is another brick pyramid inside the

Fayoum known as the Pyramid of Hahem. *Asiatic Researches*, p. 209.

¹ Herod. ii. 146.

² *Asiatic Researches*, vol. iii. p. 65-7.

³ Herod. ii. 146.

⁴ See Wilkinson's *Topography of Thebes*, p. 238. The Gizeh pyramids shows an inferiority of con-

when made, was an after thought resulting from a desire to complete the work more rapidly than had been at first intended.

Besides the brick and stone tombs thus elaborately constructed, the Egyptians were also in the habit of forming rock sepulchres by excavations in the mountains whereby the Nile Valley was bordered. These excavated tombs belong to a period somewhat later than that of the pyramids, and have but few architectural features, being for the most part a mere succession of chambers and passages,¹ with walls and ceilings ornamented by painting and sculpture, but devoid of any architectural decoration. Still, there are certain exceptions to the general rule. Occasionally the entrances, and again the larger chambers, are supported by columns, and these, though for the most part plain, have in some instances an ornamentation which is interesting, showing as it does the germ of features which ultimately came to be employed widely and recognised as possessing great merit. In the earliest of the rock tombs the pillar is a mere pier,² at first

extending to the upper part, and is
as in the left hand column, in which the
passage is fine, vol. 1, p. 103.

scarcely 100 feet below the level of
the entrance. It comprised fluted
pilasters, columns, and a pas-



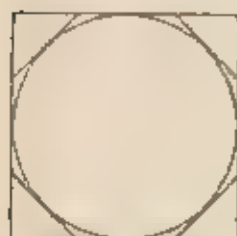
Rock Tomb near Thebes.

¹ See Mr. Fergusson's description of the Tomb of Menepthah at Thebes (*Hist. of Architecture*, vol. 1, p. 175). This excavation was 200 feet long and descended gradually till it reached a depth of

several corridors, and a large room with a vaulted roof, in which Belzoni found an obelisk of Menepthah. (*Remains*, p. 231).

² Fergusson, *Hist. of Architecture*, vol. 1, p. 103.

square or, at any rate, rectangular, then the projecting



angles are cut away and the shape becomes octagonal; finally, the octagon is rounded off into a circle. This form being too simple, an ornamentation of it



is projected, and that sort of shallow fluting appears which characterises the Doric order of the Greeks. Several tombs at Beni Hassan, in Middle Egypt, exhibit pillars so like the Grecian that they have obtained the name of 'Proto-Doric'.¹ Sixteen shallow curved indentations, carried in straight lines from top to bottom of the columns, streak them with delicate varieties of shade and light, adding greatly to their richness and effect. The sides slope a little, so that the column tapers gently; but there is no perceptible *entasis* or hyperbolic curve of the shaft. The base is large, and there is a square plinth between the column and the architrave, which latter is wholly unornamented. The entire effect is simple and pleasing.²



¹ Perring's *Hist. of Architecture*, vol. 2, p. 10. Compare Perring's *Museum of Fine Antiquities*, vol. 1, p. 67. The resemblance to the Doric order was remarked by the architect, Luciano Boscchia, who accompanied the Turco-egyptian expedition of the com. of Duke Leopold (see Bonn *Mon.*, *Monumenti d'Arte*, vol. 1,

p. 65, note *). It is also noticed by Seeley's *West. and Egypt. Temples*, vol. 1, p. 141, and by Brown's *Egypt's Place*, vol. 1, p. 244.

² The column with its capital and shaft all quoted in the preceding paragraph is a reproduction of the original drawing by the artist, H. J. Seeley, Mon. d'Arte.

Another still more elegant and thoroughly Egyptian column, which is found occasionally in the early tombs, seems to deserve description. This appears to imitate four reeds or lotus stalks, clustered together



EGYPTIAN PILLAR and
SECTION OF SHAFT

and bound round with a ligature near the top, above which they swell out and form a capital. This pillar stands—like the other—on its own base, and is rather more tapering. It was sometimes delicately coloured with streaks and bars of blue, pink, yellow, green, and white, which gave it a very agreeable appearance.¹

The spaces between the pillars are sometimes occupied by curvilinear roofs,² which, though not exhibiting any engineering skill, since they are merely cut in the rock, imply, at any rate, an appreciation of the beauty of curved ceilings, and suggest, if they do not prove, an acquaintance with the arch. Such a knowledge was certainly possessed by the later Egyptians, and may not improbably have been acquired even at the very remote date to which the tombs in question belong.

Although their early architecture is almost entirely of a sepulchral character, yet we have a certain amount of evidence that, even from the first, the TEMPLE had a place in the regards of the Egyptians,

¹ A. Gauthier, *Les colonnes égyptiennes*, p. 100. ² *See also* *Les colonnes égyptiennes*, p. 100. ³ *See also* *Les colonnes égyptiennes*, p. 100.

argued as at *Ischia*, *Ischia*, p. 70.

² *Ibid.* p. 60, *Fergusson*, vol. 1. p. 110.

though a place very much inferior to that occupied by the Tomb. Not only is the building of temples ascribed by the ancient writers to more than one of the early kings,¹ but remains have been actually found which the best authorities view as evidence of this class,² belonging certainly to a very ancient period. One such edifice has been discovered, and at least partially explored, in the immediate vicinity of the Second Pyramid—that of Chephren—and may be confidently regarded as of his erection. It consists mainly of a single apartment, built in the form of the letter T, and measuring about 100 feet each way. The entrance was in the middle of the cross-bar of the T, which was a sort of gallery 100 feet long by twenty-two wide, divided down the middle by a single range of oblong-square piers, built of the best Syenite granite. From this gallery opened out at right angles the other limb of the apartment, which had a length of nearly eighty feet with a breadth of thirty-three, and was divided by a double range of similar piers into three portions, just as our churches commonly are into a nave and two aisles. The temple has no roof, but is believed to have been covered with granite blocks, laid across from the walls to the piers, or from one pier to another. The walls were lined with slabs of alabaster, argemone, or other rare stones, skilfully cut and deftly fitted together, and the temple was further adorned with statues of the founder, having considerable artistic merit, and executed



Plan of Temple.

¹ Herod. ii. 100, Diod. Sic. i. 45, 46, 47.

² Diodorus in the *Tromanticon*.

of the Society of British Architects
see P. 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

is grain of basalt, a close-grained and hard material. A certain number of narrow passages, leading to small chambers, were connected with it, but these must be regarded as mere adjuncts, not interfering with the main building.

There is no beauty of ornamentation and but little constructive skill in the temple which we have been considering. It has been described as 'the simplest and least adorned in the world.'¹ Still, we are told that the effect is pleasing. 'All the parts of the building are plain,—straight and square, without a single moulding of any sort, but they are perfectly proportioned to the work they have to do. They are *pleasantly* and effectively arranged, and they have all that fine grandeur which is inherent in large masses of precious materials.'²

The necessity need exist for tracing with any completeness the gradual advance which the Egyptians made in their temple-building, from edifices of this extreme and unadorned simplicity to the complicated and elaborate constructions in which their architecture ultimately culminated. The dates of many temples are uncertain, others, of which portions are ancient, have been so altered and improved by later builders that their original features are overlaid, and cannot now be recovered. We can only say, that as early as the time of the twelfth dynasty the obelisk was invented and became an adjunct and ornament of the temple,³ its ordinary position being at either side of a doorway of moderate height, which it overtopped; and that

¹ *West. Egypt from the Levant*,
London, 1845, p. 105.

² *Ibid.* pp. 105-6.

³ *Wilkinson, Ancient Egyptians*,
vol. i. p. 45. *Mon. Egypt. & Fin.*,
vol. i. p. 212.

soon after the accession of the eighteenth dynasty—if not even earlier—round pillars were introduced as a substitute for square piers, which they gradually superseded, retaining however to the last, in their massive form, a pier-like character. About the same time the idea arose (which afterwards prevailed universally) of forming a temple by means of a succession of courts, colonnaded or otherwise, opening one into another, and generally increasing in richness as they receded from the entrance, but terminating in a mass of small chambers, which were probably apartments for the priests.

The progress of the Egyptian builders in temples of this kind will perhaps be sufficiently shown if we take three specimens, one from Medinet Aboo, belonging to the early part of the eighteenth dynasty; another, that of the Karnes temple, belonging to the very best Egyptian period—the reign of Rameses II., of the nineteenth dynasty; and the third, that magnificent temple at Karnak, the work of at least seven distinct monarchs, whose reigns cover a space of above five hundred years, which has been well compared to the greatest mediæval cathedrals,* gradually built up by the pious of successive ages, each giving to that the best that its art could produce, and all uniting to create one far richer and more various than the work of any single age could ever or verily do in harmonious, but from first to last repeating with modifications the same forms and dominated by the same ideas.

The temple at Medinet Aboo faces to the south-east.[†] It is entered by a gateway of no great height,

* See *supra* p. 211.

† See *supra* p. 210, the Description.

† See *supra* *History of Architecture* of Lepsius, *Annuaire*—Louvain, 1845, p. 10.

on either side of which are towers or pylons of moderate elevation, built (as usual) with slightly sloping sides, and crowned by a projecting cornice. The gateway is ornamented with hieroglyphics and figures of gods,¹ but the pylons, except on their internal faces, are plain. Having passed through this portal, the traveller finds himself in a rectangular court, rather more than sixty feet long by thirty broad, bounded on either side by a high wall, and leading to a colonnaded building. This, which is the temple proper, consists of an oblong cell, intended, probably, to be reached from the roof, and of a gallery or colonnade running entirely round the cell, and supported in front and at the sides by square piers. The side colonnades have a length of about fifty feet, while the front colonnade or porch has a length of thirty-five or forty. The space between the cell and the piers is a distance of about nine feet, and this has been roofed in with blocks of stone extending horizontally across it, but the roof, thus formed, having apparently shown signs of weakness in places, and further support having been needed, four octagonal pillars have been introduced at the weak points.² The position of three of these is fairly regular, but one stands quite at an angle, as will be seen by reference to the plan. At either end of the front gallery or porch are apartments—one nearly square, about fifteen feet by twelve, the other oblong, about twenty-seven feet by fifteen. In this latter are two round pillars with bell or lotus capitals,³ intended to support the roof. In the rear

¹ According to the French accounts the temple here was about twenty-four feet in width, and the pylons were decorated with hieroglyphics, &c. &c.

² *Mon. Tex.* vol. i. ch. ix. p. 25.

³ *Ibid.* p. 29. "On s'éleva, au-dessus du plan des piliers du péristyle, trois colonnes octogones, pour soutenir le plancher du temple."

⁴ *Ibid.* p. 29.

of the temple, and in the same line with the side piers, are a group of six apartments, opening one into another, and accessible only from the gallery immediately be-



Ground-plan of Temple at Mount-Aben.

hind the cell. The whole interior of the temple is profusely ornamented with hieroglyphs and sculp-

tures, chiefly of a religious character. Externally this building can have had but little grandeur or beauty, internally it can scarcely have been very satisfactory, but the sculptures, whose effect was heightened by painting, may have given it a certain character of richness and splendour.



Entrance of Temple at Medinet-Abo.

A great advance upon this edition had been made by the time when Ramesses II. constructed the building, known formerly as the *Memnonium*,¹ and now commonly called the *Ramuseum*,² at Thebes. Still, the general plan of the two buildings is not very dissimilar. The entrance gateway stood, similarly, between two tall pylons, or 'pyramidal masses of masonry, which, like the two western towers of a Gothic cathedral, are the appropriate and most imposing part of the structure externally.'³ It led, like the other, into a rectangular courtyard, bounded on either side by high walls, which,

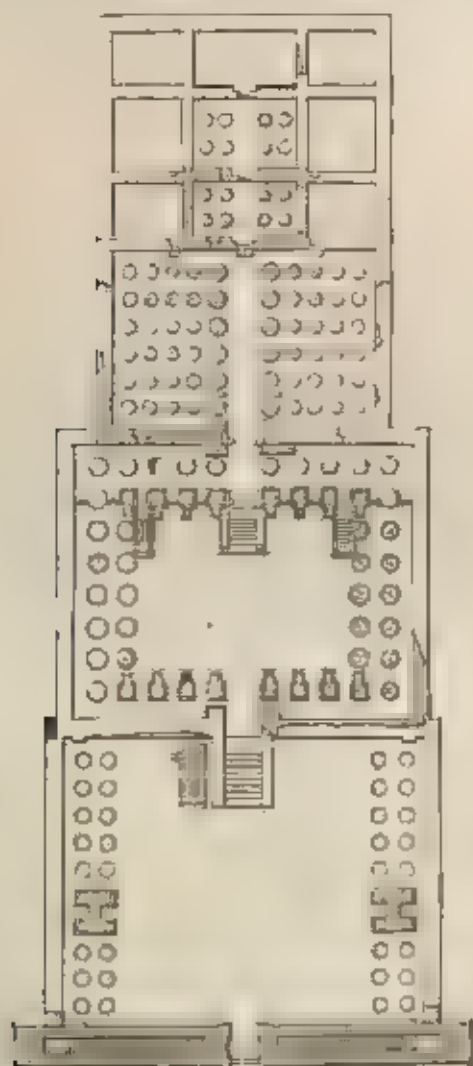
¹ *Pliny*, *Monum.* our *Earliest Times*, p. 264, *Description*, 'Antiquities,' vol. i. ch. ix. p. 12. *Waddington*, *Ancient Egypt*, vol. 6, pp. 1-43.

² *Langsch*, *Gründriss Ägyptens unter den Pharaonen*, p. 545, *Pergamon*, *Atlas*, *Architectur*, vol. 1, pp. 116-7; *Birch*, *Egypt from the*

Earliest Times, p. 137.

³ *Langsch*, p. 117. *Diodorus* gives the pyramidical towers between the pylons as 210 feet and a half (vol. 2, p. 37). The French excavations (*Description*, 'Planches,' vol. 2, p. 27) represent it as somewhat greater (about seventy-three feet).

however, were in this instance screened by a double



Ground-plan of the Rameseum.

colonnade, supported on two rows of round pillars, ten

in each row.¹ From this courtyard a short flight of steps, and then a broad passage, conducted into an inner *peristyle* court,² a little smaller,³ but very much more splendid than the outer. On the side of entrance, and on that opposite, were eight square piers, with colossal front, each thirty feet high; while on the right and left were double ranges of circular columns, eight in each range, the inner one being contained on the side of the square piers which faced the spectator on his entrance. Passing on from this court in a straight line and mounting another short staircase, the traveler found himself in a palatial hall of great beauty, formed by forty-eight columns in eight rows of six each,⁴ most of which are still standing. The piers of the two central rows exceed the others both in height and diameter.⁵ They are of a different order from the side piers, having the bell-shaped or lotus capital which curves so gracefully to the top, while the side capitals are contracted as they ascend, and are decidedly less pleasing. The whole of the hall was roofed over with large blocks of stone, light being admitted into it mainly by means of a clerestory in the way shown by the section opposite. All the columns, together with the walls enclosing them, were beautifully ornamented.

¹ Wilkenson, *Ancient Egypt*, vol. i. p. 115. *Journal of the Asiatic Society*, vol. i. p. 123. Perring, vol. i. p. 123.

² But it is to say a court with a colonnade of columns.

³ The *Journal* mentions made the two courts, the inner and the outer, and records that of the outer the outer wall, but not the Wilkenson says that the outer wall was not the wall of the inner court, but the wall of the outer court (see the plan p. 123).

⁴ Dr. Wilkenson, *Ancient Egypt*, vol. i. p. 115. The number of columns is not given, but there have been two rows of six, and thus made four rows of six, the *Journal*, vol. i. p. 123. Perring, vol. i. p. 123.

⁵ The central piers have a height of thirty feet, and the side ones of twenty-four. The outer ones are all of the same height, the outer about twenty feet. (*Journal*, vol. i. p. 123.)

mented with papyrus, hieroglyphs, and bas-reliefs cut in the stone and then brilliantly coloured.¹ Behind the hall were chambers, probably nine in number,² perhaps more, the two main ones supported by eight pillars each, and lighted, most likely, by a clerestory. The others either dark or perhaps receiving light through windows pierced in the outer walls.

A magnificent ornament of this temple, and probably its greatest glory, was a sitting colossus of enormous size, formed of a single mass of red Syenite



Section of Hall, Ramesseum, Thebes.

granite, and polished with the greatest care, which now lies in fragments upon the soil of the great courtyard and provokes the astonishment of all beholders.³ Its original height is estimated at eighteen yards, and its cubic contents at nearly 12,000 feet,⁴ which would give it a weight of almost 900 tons! It was the largest of all the colossal statues of Egypt, exceeding in height the two seated colossi in its vicinity, one of

¹ *Description de l'Égypte*, pp. 122.

² See Wilkinson and Ferguson. The latter expressly remarks that there is still evidence to be seen of many apartments in the rear of

the great hall and an Osiris statue. (See the plan, *Antiquities*, pl. vi.)

³ *Description, Topog.* vol. i. c. 12. 13 pp. 124-5; Wilkinson, *Topography of Thebes* pp. 1-3.

⁴ *Description*, p. 125, note 1.

which is known as 'the vocal Memnon,' by nearly seven feet.¹

The Great Temple of Karnak is termed by the latest historians of architecture 'the noblest effort of architectural magnificence ever produced by the hand of man.'² It commences with a long avenue of crosoplaxes³ leading towards each other, and leading to a portal, placed as usual, between two pylons, one of which is still nearly complete and rises to the height of 135 feet.⁴ The portal gives access to a vast open court, with a covered corridor on either side resting upon round pillars, and a double line of columns down the centre. The court and corridors are 375 feet long, while the distance from the outer wall of the right to that of the left corridor is 529 feet.⁵ The area of the court should thus be nearly 100,000 square feet. A portion of it, however, on the right is occupied by a building which seems to have been a shrine or sanctuary distinct from the main temple. This edifice, placed at right angles to the walls of the court, interrupts the colonnade from the right after it has reached about half its natural length, and projecting in front of it contracts the court in this quarter, while at the same time it penetrates beyond the line of the walls to a distance of about 120 feet. It is constructed in the usual manner, with two pylons in front, an entrance court embellished on three sides, an inner pillared chamber lighted from the roof, and some apartments behind, one of which is thought to have been the sanctuary.⁶ Small in proportion to the remainder of the vast pile

¹ *Inscription*, p. 481.

² *Inscription*, 'Antiquities,' p. 1.

³ *Legation, Hist. of Architecture*,

ch. 2, p. 206.

vol. i. p. 112.

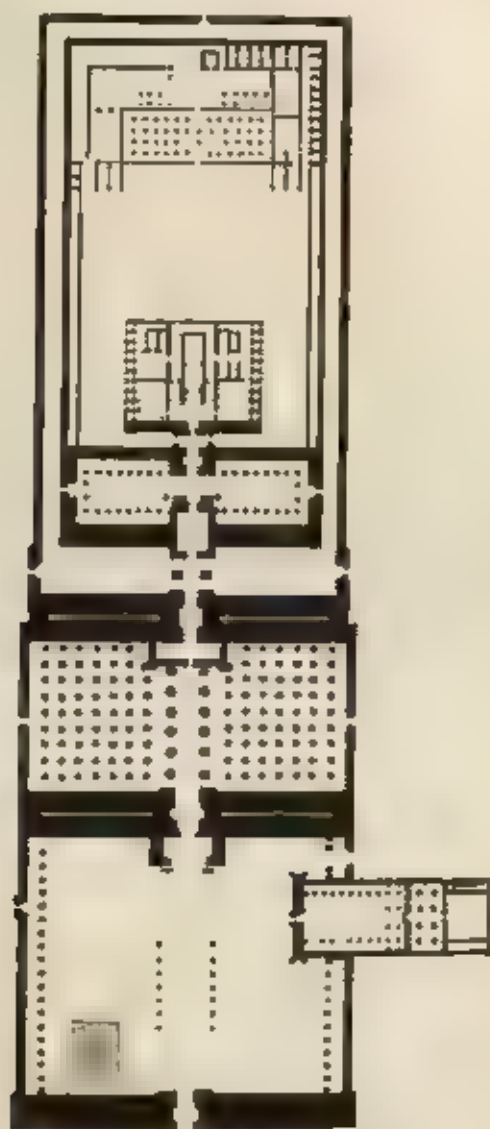
⁴ *Watkinson* 140.

⁵ *Watkinson, Topography of Thebes*, p. 245.

⁶ *Inscription, Antiquities*, vol. i. ch. 12, p. 200.

7. $L_1 \cup L_2$ is a language.





Ground-plan of Great Temp. - at Karnak.

whereof it forms a part, this temple has yet a length of 160 feet and a breadth of nearly eighty,¹ thus covering an area of 12,500 square feet. It is ornamented throughout with sculptures and inscriptions, which have been finished with great care.

On the side of the court facing the great entrance two vast pylons once more raised themselves aloft, to a greater height, probably, than the entrance ones,² though now they are mere heaps of ruins. In front of them projected two masses like the *antæ* of a portico, between which a flight of seven steps³ led up to a vestibule or antechamber, fifty feet by twenty, from which a broad and lofty passage conducted into the wonderful painted hall which is the great glory of the Karnak edifice. In length nearly 330 feet,⁴ in width 170,⁵ this magnificent apartment was supported by 164 massive stone columns, divided into three groups—twelve central ones, each sixty-six feet high and thirty three in circumference, forming the main avenue down its midst, while on either side sixty one, of slightly inferior dimensions,⁶ supported the huge wings of the chamber, arranged in seven rows of seven each, and two rows of six. The internal area of the chamber was 12000 56,000 square feet, and that of the entire building, with its walls

¹ *Description,** Antiquities, vol. i. ch. v. p. 216.

² The mass of the second pylons exceeds in width that of the first by about six feet. *Ibid.* * *Plan*, vol. vi. p. 24. It is therefore probable that they had a greater weight to support.

³ *Ibid.* * *Texts*, vol. i. ch. ix. p. 216.

⁴ Mr. Ferguson says 340. *Ibid.* of the same vol. i. p. 118, but I do not know on what authority.

See O. Wilkinson gives the length as 300 feet (*Topography*, p. 174), the French as 300 at 100 metres, which is the *Texts*, *Description*, vol. i. ch. ix. p. 20.

⁵ See Wilkinson and Ferguson. The *Description* (ibid.) makes the width nearly half the length, = 164 feet.

⁶ The side columns are said by Wilkinson to be 57 feet nine inches high and twenty seven feet in circumference (*Topography*, &c.)



INTERIOR OF THE GREAT HALL OF COLUMNS, KARNAK.

and pylons, more than 88,000 square feet, a larger area than that covered by the Dom of Cologne, the greatest of all the cathedrals of the North.¹ The slight irregularity in the arrangement of the pylons above noticed was caused by the projection into the apartment at its further end of a sort of vestibule (enclosed by thick walls and flanked at the angles by square piers) which stood out from the pylons, wherewith the hall terminated towards the south-east. These seem to have been of somewhat smaller dimensions than those which gave entrance to the hall from the courtyard,² but their height can scarcely have been less than a hundred or a hundred and twenty feet.

Passing through these inner propylæa, the visitor found himself in a long corridor open to the sky, and saw before him on either hand a tall tapering obelisk of rose-coloured granite covered with hieroglyphs,³ and beyond them fresh propylæa—of inferior size to any of the others, and absolutely without ornament—which guarded the entrance into a clustered court,⁴ 210 feet long by sixty-two broad, running at right angles to the general axis of the edifice. The roof of the cloister was supported by square piers with colonnade in front, the number of such piers being thirty-six. In the open court, on either hand of the doorway which gave entrance into it, stood an obelisk of the largest dimensions known to the Egyptians,⁵ a huge monument,

¹ See Ferguson, &c.

² The wall between these two sets of the western pylons may be about 100 feet.

³ See the description, Appendix, vol. i. ch. ix. p. 105. The total height of these obelisks is not known by the French drawings at present. Two measurements—square, or

perhaps four feet seven inches.

⁴ Mr. L. has called it the *cloister* (vol. i. p. 105) although he has not noticed that the colonnade between the pylons which was about thirty feet high was not a cloister.

⁵ Herodotus, p. 200. Call. de. I. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

100 feet high and above eight feet square at the base, which is calculated to have contained 138 cubic metres of granite, and to have weighed nearly 360 tons.*

Leaving these behind him, and ascending a second short flight of steps, the visitor passed through a portal opposite to that by which he had entered the cloistered court, and found himself in a small vestibule, about forty feet by twenty, pierced by a doorway in the middle of each of its four sides, and conducting to a building which seems properly regarded as the adytum or inner sanctuary of the entire temple.² This was an edifice about 120 feet square, composed of a central cell of polished granite, fifty-two feet long by fourteen broad, surrounded by a covered corridor, and flanked on either side by a set of small apartments, accessible by twenty small doorways from the court in which the building stood. The style here was one of primitive simplicity. No arches, no colonnades, no pillars even, if we except three introduced to sustain a falling roof³ broke the flat uniformity of the straight walls. Nothing was to be seen in the way of ornament excepting the painted sculptures and hieroglyphical legends wherewith the walls were everywhere adorned, and two short stelæ or pinnacles of pink granite, which stood on either side of the entrance to the granite cell. This cell itself was broken into three parts. Passing between the stelæ, one entered a porch or ante-room, sixteen feet broad and about six feet deep, from which a doorway about eight feet wide led into a first chamber, or 'Holy Place,' twenty feet long by fourteen. Hence, another doorway,

of the same width as the first, conducted into the 'Holy of Holies,' an oblong square, twenty-seven feet by fourteen, richly decorated both on walls and ceiling with paintings. The general resemblance in plan of this sacred edifice, with its inner and outer apartments, its porch, and its two



Sketch of plan of Temple of the Jews, Temple of the Jews.

stairs before the porch, to the 'Temple of the Jews—similarly divided into three parts, and with 'Jachin and Boaz in front'—must strike every student of architecture.

The entire square building here described, whereof the granite edifice was the nucleus or central part, stood at one end of a vast open court² which surrounded it on three sides. The court itself was enclosed by high walls, behind which were long corridors, thought to have been divided formerly into numerous rooms for priests or guards,³ and running the whole length of the court, from the south-eastern pylons of the cloister to an edifice at the further extremity of the court, which must now engage our attention. This was a palatial

¹ On the probability that 'Jachin and Boaz' stood in front of the Temple and not under the porch, see the sketch on p. 226 and the text on p. 226.

² In the *Temple of the Jews*.

³ One hundred yards long by

nearly eighty broad. See in plan in the *Description*, Plateau, p. 226, pl. 21, and compare above, p. 226.

⁴ *Description*, Text, 'Antiquities,' vol. 1, ch. 13, p. 267.

had 110 feet long by fifty-five feet wide,¹ containing two rows of massive square columns or piers, and two rows of round pillars with bell-shaped capitals *reversed*. The round pillars supported a lofty roof, with a clerestory admitting the light of day, while the square piers, rising to a less height, formed, cooperatively speaking, low aisles on either side of the grand avenue. The axis of the hall was at right angles to the general axis of the temple. It was entered by three doors, two placed symmetrically in the centre of the north-western and south-eastern walls, the other, strangely and abnormally at its southern corner. Around this hall were grouped a number of smaller chambers, some sup-



Fig. 22. A smaller plan of the Great Temple at Karnak.

ported by pillars, some by square piers, while others were so narrow that they could be roofed over by blocks of stone resting only on the side walls. The number of these small apartments seems to have been not less than forty.²

It is time now to turn from the details of the vast edifice, or rather mass of edifices, to its broad features and general dimensions. It is in shape a rectangular oblong, nearly four times as long as it is wide, extending from N. W. to S. E. a distance of 1200 feet, and in the opposite direction a distance of about 340 feet.³ One

¹ Richardson, *Hist. of Architecture*, vol. i. p. 115. The *Illustration* measures the length 147 feet.

² See the plan, *supra*, p. 223.
³ Mr. Richardson says the total 'claire' but this is more than the

projection only breaks the uniformity of the oblong, that of the dependent sanctuary, which interrupts the right-hand corridor of the entrance court. The entire area, including that of this dependent sanctuary, is about 390,000 square feet, or more than half as much again as that covered by St. Peter's at Rome.¹ The structure comprised two extensive courts—one colonnaded, the other plain, an oblong cloister, supported on piers ornamented with colossal, four splendid obelisks, two sanctuaries, one central, one subordinate; and two vast pillared halls, one of them exceeding in dimensions any other in Egypt, and covering with its walls and pylons more space than that occupied by the cathedral of Cologne. The French engineers observe that the cathedral of Notre Dame would have stood entirely within it,² and this is perfectly true so far as area is concerned, though not, of course, in respect of elevation. The greatest height of the Kurrick pylons was not more than about 140 feet, and the height from the floor to the roof of the Great Hall did not exceed seventy-six feet. Still, the dimensions of the hall, the mass of material which it contained, and the massive character of its construction, are truly wonderful and admirable; and it is well said, that 'when we consider that this is only a part of a great whole, we may fairly assert that the entire structure is among the largest, as it undoubtedly is one of the most beautiful, buildings in the world.'³ Moreover, it is to be remembered, that besides the buildings here described 'there are

extreme width of the propææa in front, which does not exceed 345 ft. In rear the length of the wall which enclosed the enclosure was not more than 350 feet.

¹ By exaggerating the width Mr. Yacometti is enabled to say, that

the entire edifice 'occupies nearly twice the area of St. Peter's at Rome.' But this is not correct.

² *Illustration, & Antiquities*, vol. i. (ed. ix.) p. 250.

³ *Illustration, & Antiquities*, vol. i. p. 110.

other temples to the north, to the east, and, more especially, to the south, and pylons connecting these, and avenues of sphinxes extending for miles, and enclosing walls and tanks and embankments, so that the conclusion seems to be just, that the whole constitutes 'such a group as no other city ever possessed either before or since, and that 'St Peter's with its colonnades and the Vatican, make up a mass insignificant in extent—compared with this glory of Thebes with its surrounding temples' ¹

With respect to the æsthetic merit of the building different estimates may be formed. 'There are some to whom Egyptian architecture is altogether distasteful, and it must be granted to have faults which place it considerably below the best and greatest styles; but few can visit the remains themselves and gaze upon the 'long vista of courts and gateways and halls and colonnades,' with 'here and there an obelisk shooting up out of the ruins and interrupting the opening view of the forest of columns,' ² without being moved to wonder and admiration at the sight. The multiplicity and variety of the parts, the grandeur of all, the beauty of some, the air of strangeness and of remote antiquity which hangs over the scene, the thousand associations—historical and other—which it calls up, evoke an interest and a delight which overpower criticism, and dispose the spectator to exclaim that never has he beheld anything so glorious. More especially is admiration excited by the ruins of the Great Hall. 'No language,' says a writer not given to strong displays of feeling, 'no language can convey an idea of its beauty, and no artist has yet been able to reproduce

¹ *Forgotten Hist. of Architecture*.
vol. i. p. 1.

² *Stanley, Sanctuaries and Palaces*,
Introduction, p. lxxvi.

its form so as to convey to those who have not seen it an idea of its grandeur. The mass of its central piers, illumined by a flood of light from the clerestory, and the smaller piallars of the wings gradually fading into obscurity, are so arranged and lighted as to convey an idea of infinite space: at the same time the beauty and massiveness of the forms, and the brilliancy of their coloured decorations, all combine to stamp this as the *gem of nature's architectural works*, but such a *gem* as it would be impossible to reproduce, except in such a climate, and in that individual style, in which and for which it was erected.¹

Among the ornaments of the Great Temple of Karnak the obelisk has been mentioned. It is a creation purely Egyptian, which has scarcely ever elsewhere been even imitated with success.² Such specimens as exist—in Rome, Paris, Constantinople, London—are the spoil which Egypt has yielded to her conquerors or the tribute which she has paid to her protectors, not the production of the countries which they adorn. It is very remarkable that the Romans, fond as they were of the gigantic in architecture, and special admirers as they showed themselves to be of the obelisk, never themselves produced one. Though in possession for above six centuries of the granite quarries of Syene, whence the Egyptians obtained the greater number of their huge monuments, they preferred lowering and carrying off the creations of Egyptian art to exerting their own skill and genius in the production of rival monuments. Rome boasted in the time of her

¹ Ferrissier, vol. i. pp. 143, 150.

² The monuments in the shape of obelisks, which, like the one at Kensington Gardens, are built up of a number of moderate sized stones transverse against the longitudinal

law of the stone's bearing, which is to be perpendicular. They cannot resist great lateral pressure, and are in a constant dread of being overturned.

full splendour twelve obelisks, but every one of them had been transported from Egypt to Italy.¹

Architects commonly divide the obelisk into three parts,² the base, the shaft or obelisk proper, and the pyramidion which crowns the summit; but, materially, the parts are two only, since the pyramidion is ordinarily in one piece with the shaft with which it terminates. The base is always separate, and may consist of a single block or of two placed stepwise, which is the arrangement in the case of the obelisk before the church of St. John Lateran at Rome. This is the grandest monument of the kind if it exists anywhere, or is known to have existed. Exclusively of the base, it has a height of 105 feet,³ with a width diminishing from nine feet six inches to eight feet seven inches.⁴ It is estimated to have contained 4,945 cubic feet (French), and to have weighed above 450 tons.⁵ An ordinary height for an obelisk was from fifty to seventy feet,⁶ and an ordinary weight from 200 to 300 tons.⁷

¹ The nearest approach to a Hymn to the obelisk is that of the Pueri Naxiani, which appears to have been composed in 1713. It is the work of the Naxian boy, not the poet in that capacity. It belongs thus to Roman times, but was the production of a very late writer.

² *Encyclopædie Hist. of Architecture*, vol. i. p. 120. See also *Dict. of Greek and Roman Antiquities*, p. 410.

³ *Encyclopædie, Antiquities*, vol. i. p. 120. See also *Encyclopædie*, vol. i. p. 120.

⁴ *Encyclopædie*, loc. cit.

⁵ *Ibid.*

⁶ According to the French writers the obelisks nearest in height to that of St. John Lateran are the good-looking obelisks which the Romans had have measured 25 and 26 metres, or ninety-seven feet eight inches, but which are now said to

have a height of only ninety-three feet. Some of these are the *Encyclopædie Hist. of Architecture*, vol. i. p. 120. Next to these comes the obelisk before St. Peter's, which measures 25.15 metres, or eighty-two feet four inches. Almost of the same size are the great obelisk of Luxor and the obelisk now the main ornament of the Place de la Concorde at Paris, which measure twenty-two metres, or almost exactly eighty-two feet. The obelisk near the Place du Populaire at Rome has a height of seventy-eight feet, the obelisk before the church of St. John Lateran is 105 feet, and that recently brought to England of sixty-seven feet.

⁷ The obelisk in front of St. Peter's is estimated to weigh 324,000 lbs. (French), or 150 tons,

Obelisks as erected by the Egyptians commonly stood in pairs. Their position was in front of a temple, on either side of its gateway. Some have conjectured that they represented solar rays,¹ and were specially dedicated to the sun;² but both these views have been combated, and must be regarded as uncertain. Architecturally they served the purpose of the Roman column, the Gothic spire, and the Oriental minaret; they broke the too frequent horizontal lines with their quasi-vertical ones, and carried the eye upwards from the flat earth to the dome of heaven. They were especially valuable in Egyptian architecture from the comparative lightness and sameness of their forms, where all otherwise was over-massive and heavy.³ The proportions of the obelisk differed within certain limits; but the most satisfactory had an elevation about e even times their diameter at the base.⁴

Before quitting the subject of temples, it seems desirable to note that the Egyptian buildings to which this term is commonly applied are of two classes. Some, and especially the more magnificent, such as that at Karnak (above described), and again that at Luxor, seem to deserve the name which has been given them;⁵

tant in the *Plan de la Concorde* and its form at Luxor 525 280 as 115:60, or .54 times the smaller one of a similar obelisk at Luxor 352, 67 in. From .45 to .60 times, see the *Annuaire* n. 4, *Archéologie*, v. 1, pp. 148, 291, and 293.

² See Zeller, *Die Obeliske*, and compare *Plan H* 3 xxxvii, § 11, *Planche*.

³ I can not agree with those who see in a square nothing but proportion and exactly measured and fashioned sculpture. (Mortimer Roman *Language*, vol. iv, p. 53.)

⁴ Mr. Brugsma sets the average proportion as 10 diameters (*Hist. of Architecture*, vol. i, p. 129). But in the best specimens, as in that of the Larian Obelisk, the height is only 12 diameters; whereas that we now consider had proportion to over 16 diameters. The French engineers gave measurements as 2021 in elevation, the height as 12460. Now, 2021 x 11 = 22231.

⁵ The name was, I believe first given by Sir Thomas W. Lister (*Topography of Thebes*, p. 24, 31, and Table of Contents, p. xxiii).

of *Palace Temples, being places which were at once the residences of the kings and structures in which the people assembled for worship. Others are entirely free from this double character. The southern temple at Karnak is *strictly a temple, without anything about it that could justify the supposition of its being a palace.¹ It is a perfectly regular building, consisting of two pylons, approached through an avenue of sphinxes, of a hypæthral court, surrounded on three sides by a lonble colonnade, of a pilared hall lighted from the roof in the usual way, a cell surrounded by a corridor or passage, and a small hall beyond supported by four columns.² This temple is pronounced to have considerable intrinsic beauty,³ and is interesting as having furnished a model which continued to be followed in Greek and Roman times.



Ground-plan of Southern Temple, Karnak.

Another description of Egyptian temple, intended for religious purposes only, is that which is known under the title of *mammisi*, an edifice dedicated to the Mother of the Gods. Temples of this kind are cells, containing either one or two chambers, and surrounded by a colonnade in front, flank, and rear. They

Ancient Egyptians, vol. i. p. 181. H. ¹ See the plan in the *Description*, has been indicated by Ferguson's *Palaces, vol. iii. a pl. of which (*Proc. of Architecture*, vol. i. p. 117) is reproduced ab te.
and others. *Description*, &c. &c.

² Ferguson, vol. i. p. 123.

are of oblong form, and are sometimes approached by a flight of steps in front, which conducts to the doorway.¹ The size is always small; and they would be unimportant were it not for the fact that they appear to have been selected by the Greeks as the model after which they should construct their own religious



Marmarion, or Temple of Min. Model of the same.

edifices, which were in most instances peristylar, and which changed but little from the Egyptian type beyond rounding the square piers and surmounting the flat architrave with a pediment.

It will have been seen that Egyptian architecture depended for its effect, first, upon its size and massive-

¹ Fergusson, p. 120.

ness; secondly, on the beauty of certain forms, which were constantly repeated, as the pylon, the caryatide porch, and the obelisk: thirdly and lastly, on the richness and brilliancy of its sculptured and coloured ornamentation. The massiveness appears most remarkably in the pyramids, and in the pylons or great flanking towers at the entrances of palaces and temples;¹ but it is not shown only in these structures—it pervades the entire style, and meets us everywhere, in pylons, in lintels, in colossi, in monolithic chambers, in roofs, in walls, in obelisks. However great the diameter of a column, it has usually in each of its layers no more than four stones,² while all the layers are of enormous thickness. Lintels of doorways sometimes exceed forty feet in length;³ colossi weigh above 800 tons,⁴ monolithic chambers not much less;⁵ roofing stones have a length of thirty feet, and a weight of above sixty tons,⁶ obelisks, as we have seen,⁷ range from 170 to 450 tons. In more ordinary walls the stones are usually of vast size, and the thickness of each wall is

¹ These were in every case vast structures, piers of the temple. In a note on the same subject sent to me by Mr. Thompson, *Antiquities*, vol. i. ch. ix. p. 200.

² Ibid. p. 224. Wilkinson says that the wall consisted of 12 layers of two blocks each. *Archæology*, p. 61.

³ Wilkinson, *Topography of Thebes*, p. 144, note. *Ancient Egypt*, vol. i. p. 22.

⁴ That of Memnon II at the Karnak was about according to Wilkinson (*Topography*, p. 107), more than 800 and a half. Those of Amenhotep III. in the plain of Quarries which are said to contain 11 feet each, that Wilkinson, *Ancient Egypt*, vol. i. p. 320, must be nearly as heavy.

⁵ See Burton's *Travels*, p. 47, and also see Wilkinson in the same *Herodotus*, vol. ii. p. 206. This apartment is said to have weighed 800 tons, but this estimate depends on the accuracy of Herodotus in the measurement of the stones of the monument. See also Burton, *ibid.* and on a calculation founded thereon by Wilkinson, *ibid.* p. 221. It is scarcely possible that the chamber of the use stated, was really formed of a single block.

⁶ *Description d'Antiquités*, vol. i. ch. ix. p. 200. Wilkinson says, a weight of above 100 tons or feet.

⁷ *Antiquities of Ancient Egypt*, p. 17, n. 101.

⁸ *Supra*, p. 224 and note.

surprising. It is not as in Assyria and Babylonia, where the material used was crude brick, and the wall which had to sustain a serious weight was necessarily of great breadth; the Egyptians used the best possible materials—sandstone, close-grained limestone, or granite—yet still made their walls almost as broad as the Mesopotamians themselves. This could only be from a pure love of massiveness.

The column is undoubtedly among the most effective of architectural forms. In Egypt its special characteristic is its solidity, or the very large proportions borne by the diameter to the height. Whereas in the perfected architecture of the Greeks, the column where it is thickest must have a height at least equaling six diameters,¹ in Egypt this height rarely much exceeds four diameters, and is² sometimes not above three. In many cases it about equals the extreme circumference of the pillar. This extreme circumference is not always at the base. Columns are found which swell gradually as they ascend, and do not attain their full width till they have reached a fourth, or fifth of their height. They then contract gently, and are narrowest just below the capital, where they commonly present the appearance of being bound round by cords. Other columns are, like the Greek, largest at the base, and taper gradually from bottom to top; but in no case have they the Greek swell or *entasis*.

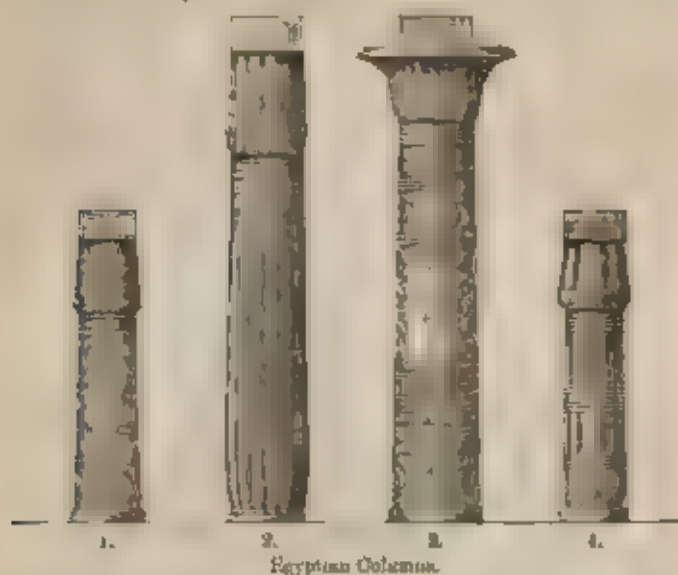
The shafts of Egyptian columns are sometimes plain, but more commonly have an ornamentation.

¹ This was the proportion ultimately fixed for the Ionic order, in which the column was the thickest. Antique specimens are found which approach the proportions used in

Egypt. — See Smith's *Dict. of Greek and Roman Antiquities*, p. 26.

² See Wilkinson's *Architecture of Ancient Egypt*, pp. 30, 43, &c.

This is effected by sculpture or painting, or both. Some, as already noticed,¹ are merely fluted like the Greek; others have a perfectly smooth surface, but are adorned with painting.² In general, however, the surface is more or less sculptured, and at the same time is painted: often with much taste and delivery. For the most part together, the forms have been imitated



The column bulges out from its base like a water-plant, and is then sculptured so as to resemble a number of stalks tied together at the top or at intervals, and finally swelling above the last compression into a coil.³ Or it has the leaves and flowers of water-plants delicately traced upon it and coloured naturally.⁴ Or, finally, it retains the mere general form derived from pillars thus moulded, and substitutes

¹ See above, p. 233.

² Wilkinson, *Antiquities*, vol. 7.

³ See the column in the temple of Karnak, p. 18, 20, &c.

and 4.

⁴ Description, 'Fancher, vol. 1.

hieroglyphics and human or divine figures for the simple decoration of earlier times.¹ Capitals are of four principal forms. One, which has been called the 'lotus blossom' or 'bell' capital,² begins with a slight swell above the top of the shaft—is then nearly cylindrical for a while, after which it curves outwards very considerably, and terminates in a lip, which is rounded



Egyptian bell capitals.

off into a flat surface. Water-plants of various kinds are represented on these 'bell-capitals,' which are among the most beautiful of the architectural forms invented by the Egyptians. Another kind of capital is that which is thought to imitate a lotus bud, or a group of such buds, with the upper portion removed.³

¹ See the woodcut on the preceding page (fig. 1).

² *Le grand livre d'Antiquités*, vol. i. ch. ix. p. 103. Two chapiteaux à cambrure p. 102. 'Le chapiteau à la

forme d'un fleur de lotus épanouie.'

³ 'Chapiteaux à boutons de lotus trompés' (loc. cit. p. 102), the third example of Wilkinson (*Architecture of Ancient Egypt*, p. 32).

It swells out considerably from the top of the shaft, after which it contracts, and is terminated abruptly by a plain square stone, placed on it to receive the architrave. Capitals of this type are frequent at Thebes, but rare elsewhere¹. The principal varieties are the following:—



Egyptian Lotus-Capitals.

A third form, which is very unusual, consists of the bell-capital *reversed*, a freak of the architect which is said not to add either to the beauty or the strength of the building². There is also a compound capital which is decidedly unpleasing,³ consisting of four human heads placed at the summit of the ordinary bell-capital, between it and the architrave.



The proportion of the capital to the shaft was considerably beyond that approved by the Greeks,⁴

though less than the proportion which prevailed in

¹ For a remarkable specimen of this sort, see the monument of Amenhotep at Thebes, part of it is not complete, it may be restored by the carved capitals (Description, p. 130).

² Ferguson, *Hist. of Architecture*, vol. i. p. 119. Description, Antiquités, vol. i. ch. ix. p. 165. Wil-

kinson, *Topography of Thebes*, pp. 177-8.

³ Ferguson, p. 123. This was commoner in the later than in the earlier times. Numerous specimens exist in Upper Egypt, as at Kom el-Amoun, at Luxor, and elsewhere.

⁴ The Doric capital was from

Judea¹ and in Persia². Instances are found in which the height of the capital is as much as one-third of the shaft³ though it is more commonly one-fourth, and sometimes even as little as one-fifth⁴. The appearance of 'heaviness' produced by the thickness of the pillars is increased by the defect here noticed, which makes each column seem to be overloaded at the top and to be sinking under its own weight.

Another peculiar feature in the Egyptian use of columns is the narrowness of the intercolumniation. Many avenues of pillars are, indeed, sometimes of a fair width, extending to nearly two diameters in some cases⁵. But the spaces left between the pillars at the sides, instead of being, as in Grecian art, the same or nearly the same, frequently do not equal a single diameter,⁶ and are scarcely ever as much as a diameter and a half. Thus the columns are closely crowded together, and in the great pylonated halls the forest of stems stands so thick that, except in front and on either flank, the view is everywhere interrupted, and the immensity of the space enclosed cannot be seen from any point. The intention, seemingly, is to make sure that the roof

one-eighth to one-twelfth the height¹ of the pillar, the latter from one-fourth to one-fifth the height of the column between the shaft and capital (Euryclap. 2nd ed. vol. i. Architecture, pp. 40-41).

² See I Kings vii. 45-47, which shows that in the temple of Solomon and Persia the proportion of the capital to the shaft of the column was as one to two.

³ *Ancient Monuments*, vol. iii. p. 300.

⁴ For an example see Euryclap. vol. i. p. 41, fig. 7.

⁵ See the woodcut on p. 240, figs. 2 and 3.

⁶ In the great pylonated hall at Karnak the width of the central avenue is a plain foot three times that of the columns at their base, being equal to nearly three diameters, and in the temple of Luxor II., which presents to the eye a constant interval of two diameters, the distance of two columns is equal to two diameters (Euryclap. vol. i. p. 41, fig. 3).

⁷ *Monuments*, 'Antiquités' vol. i. ch. ix. p. 112.

shall have an ample support, and to this desire to sacrificed every other consideration.

The caryatide piers of the Egyptians were even more massive than their columns. Square in plan, slightly pyramical in outline, narrowing (that is to say as they rose, and spaced at short distances one from another, with a heavy cornice above them, they had no ornament to take off from their solid strength. Beyond a few hieroglyphics and the figure from which they take their name. This was a colossus, generally from twenty-five to thirty-five feet high,¹ which was placed directly before the pier on a pedestal of one or



Caryatide Figures.

two steps. Solemn and stately stand the figures, clothed, apparently, in tight-fitting vests,² with mitres upon their heads, and arms crossed upon their breasts, each exactly like all the others, with expressionless countenances, emblems of complete repose. Unlike the similarly named statues of the Greeks, they do not afflict the beholder with the spectacle of human forms oppressed by the burden of a crushing weight whereof

they can never be rid. The caryatides of Egypt bear no burden at all. They stand in front of the piers, entirely distinct from them, though touching them, and for the most part do not even quite reach to the archi-

¹ *Description*, *Antiquités*, vol. 4. ch. ix. pp. 127, &c.

² *Éléments d'histoire naturelle*, *langue et écriture*. (Ibid. p. 127.)

trave which the piers support.¹ They are not slaves condemned to an ignominious punishment,² but emblems of a divine presence, impressing the spectator with a sense that the place wherein they stand is holy ground.

Obelisks, as already observed,³ were among the lightest of the forms used by the Egyptians. Architecturally they must have been intended to relieve the eye, wearied by the too great massiveness of pillars, piers, and pylons, with the contrast of a slender acute spire, rising gracefully among them and cutting the horizontal lines at right angles. They were generally placed at the entrances to temples, one on either side of the main doorway, but sometimes they are found in the interior of buildings. The great Palace-Temple at Karnak was adorned, as we have seen, with four; but in general a temple had no more than two, and most temples were altogether without them. The conventional necessity of setting them up in pairs⁴ gave rise to occasional awkwardness. When obelisks of the largest size were ordered, it was difficult to find in the quarries two masses of granite ninety or a hundred feet long without break or flaw in them. Flaws might even be discovered when the work had proceeded to a certain point, and an obelisk intended to have reached a certain length might in consequence have to be shortened. The result was that in some instances the pair of obelisks supplied were not of equal height, and

¹ An exception appears in a set of curvatures belonging to the temple of Thoth at Karnak, where the top of the entire mass is shown to the use of two at intervals. See *Description, Planes, vol. I*, in the *Monuments of the Temple of Thoth at Karnak*.

² As the Greek curvatures were

and to be *Antiquities* I, § 5. *Plin.* *H. V. lxxvi. 17.*

³ See above p. 235.

⁴ Herodotus II. c. 149. *Plin.* *H. V. lxxvi. 17.* § 14. where four are said to be set up at the entrance of the temple of Thoth at Karnak. See also *Antiquities* I, § 5. *Plin.* *H. V. lxxvi. 17.*

this want of symmetry had to be met by artifice. The shorter obelisk was given a higher pedestal than the taller one, and was sometimes even advanced a little towards the spectator, that it might appear as large as the other. Obelisks seem most usually to have been votive offerings set up by monarchs before temples, partly to propitiate the gods, but mainly for their own glory. The inscriptions upon them set forth in every case the greatness and the victories of their erector.

It is difficult for one who has not visited Egypt to pronounce positively on the merit or defect of the Egyptian coloured decoration. If we could feel sure that the effect produced was really such as is represented by the French artists who made the drawings for the 'Description,' we should have to assign it high praise, as at once tasteful, rich, and harmonious. Nothing in decorative colour can well be more admirable than the representation given in that magnificent work of the interior of a temple at Philæ, restored to what is supposed to have been its ancient condition.² The design is excellent, the tints are pleasing, and the arrangement by which thin lines of white separate between colours that would otherwise offer too strong a contrast, leaves nothing to be desired. The pale grey of the stucco also, predominating throughout, subdues the whole, and prevents a jarring appearance of glare or gaudiness. But it is difficult to decide how much this admirable drawing owes to the accurate observation of facts,

¹ See the remarks of the French engravers on the two obelisks of Luxor (*Description, Antiquités, vol. i. p. 29, pp. 126, 1*).

² See the plates, vol. i. p. 131. The temple at Philæ is a magnificent structure, and the decoration is a masterpiece of art and scenery. It is a

very characteristic of the character of decorative art over the Phænician style. It is a beautiful Egyptian building, and containing how can imagine the hieroglyphs were to change of art. It is not to be compared with any other monument with

how much it is indebted for its beauties to the imagination and the good taste of the designers. Egyptian colouring in its primitive aspect is to be seen only in the rock-tombs, where, we are told, the paintings have all the freshness of works executed but yesterday.¹ Much admiration is expressed for these paintings by many who have visited the tombs and described them;² but nothing can well be more disappointing than to turn from the glowing descriptions that have been given by these writers to the representations made by artists in the magnificently illustrated works of Rosellini and Lepsius, on which no expense has been spared. Of crude, coarse, and unharmonious colouring we behold in these works abundant specimens, of what is really harmonious and artistic in colour we observe scarcely anything. A few vases and some of the pateras upon columns are fairly good,³ but these are exceptions, and in general the colouring is about as bad as colouring can be. A coarse and violent red, a dull blue, and a staring yellow predominate; white, the great chaster and subduer of colour, is introduced but scantily. Strong tints prevail: half tones are scarcely to be seen. Shading is of course unknown, and the whole style cannot but be pronounced crude, harsh, and unpleasant. Still, it is to be borne in mind that these illustrated works are not the originals, and that what they present to us are fragments detached from their surroundings, and it would evidently be unsafe to conclude upon such data that the general effect

¹ *Dictionnaire des Antiquités*, pp. 231, 274, &c. *Revue des Monuments Égyptiens*, vol. I. pp. 34, 110, &c. *Survey of Egypt*, &c. &c. p. 1.

² *Revue des Antiquités*, &c. &c. p. 1. *Revue des Antiquités*, &c. &c. p. 1.

Revue des Antiquités, &c. &c. p. 120.

³ *Revue des Antiquités*, &c. &c. p. 1. *Revue des Antiquités*, &c. &c. p. 1. *Revue des Antiquités*, &c. &c. p. 1.

actually produced upon the beholder by an Egyptian temple, seen as a whole, was not heightened and improved by the painted decoration,¹ which was certainly rich and brilliant, though we may suspect that it wanted delicacy and would have seemed to moderns over-glamorous.

Before this chapter is brought to a close a few words must be said, first, with regard to the domestic architecture of the Egyptians, and, secondly, concerning some peculiarities of their construction.

The specimens which exist of the domestic architecture are few and fragmentary. Excluding the great buildings above described, which seem to have been at once temples and royal residences, there is but one example remaining of a mere dwelling house, and that example is believed to be at the present time incomplete.² It stands in the near vicinity of the temple at Medinet-Abou, which has already engaged our attention,³ and is commonly called a 'pavilion,'⁴ having been built for himself as a sort of private residence by one of the kings.⁵ It consists at present of a court in the form of a cross, surrounded on three sides by buildings three storeys high, which attain an elevation of thirty-seven feet above the actual level of the soil, and must have had originally an elevation of above

¹ Wilkinson says: 'No one who understands the harmony of colours will fail to admit that they see the Egyptians perfectly understood their distribution and proper combinations, and that an Egyptian temple was greatly improved by the addition of painted sculptures' (*Ancient Egyptians*, vol. ii. p. 284).

² See Forster, *Hist. of Architecture*, vol. i. p. 131. The point admits of a doubt.

³ See above, pp. 217-20.

⁴ The term was first used by the French servants in the *Description d'Antiquités*, vol. i. ch. ix. pp. 20-23. It has been adopted from them by Sir G. Wilkinson (*Ancient Egyptians*, vol. ii. p. 118, vol. i. p. 345) and M. Perrot (*Hist. of Architecture*, vol. i. p. 30).

⁵ Rameses III. of the twentieth dynasty.

fifty feet¹. The buildings consist of three rectangular blocks, with three rooms in each, one above the other, and two narrow erections enclosing passages that con-

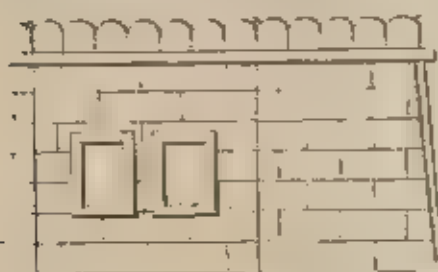


Ground-plan and View of the Pavilion of Ramesses III

nect the three sets of rooms together. All the rooms are small, the largest not exceeding seventeen feet by

¹ These dimensions are taken from the *Description, 'Planches,'* vol. ii. p. 16.

thirteen, and the smallest being about nineteen feet by nine. All were lighted by windows except the ground floor room of the main block at the end of the court, which obtained light only from its doorways. The walls are of great strength and solidity; the roof and the ceilings of the chambers, except perhaps in one instance, were of stone. A wooden ceiling is thought to have separated the ground floor room of the main block from the apartment above it,¹ but this has been destroyed, and the two rooms form now only one. The buildings are ornamented, both externally and internally, with hieroglyphs and sculptures of the usual type,² but the ornamentation is on the



whole somewhat scanty. The entire edifice was of the same height, and was crowned with a sort of battlement, of which the annexed is a representation. Its plan was remarkably varied in outline, and the nume-



¹ *Description*, 'Antiquités,' vol. i. ch. ix. p. 32.

² One very peculiar ornamentation requires special notice. The sills of several black windows are supported by a row of heads, apparently those of captives, which were crated by the weight that pressed on them. See the *Description*, 'Peuplées,' vol. ii. s. pl. 37, fig. 7, and compare Wilkinson, *Ancient Egyptians*, vol. v. pp. 51, 52, and *Architecture* p. 64. This ornament is nowhere else reported.

ous projections and recesses must have rendered the play of light and shade upon the building curious and striking.

In the pictorial representations which ornament the rock-tombs we sometimes meet with buildings which appear to be private residences. In one case¹ we have what seems to represent the exterior facade of a house, on the side on which it was ordinarily approached. The building divides itself into three portions, a centre



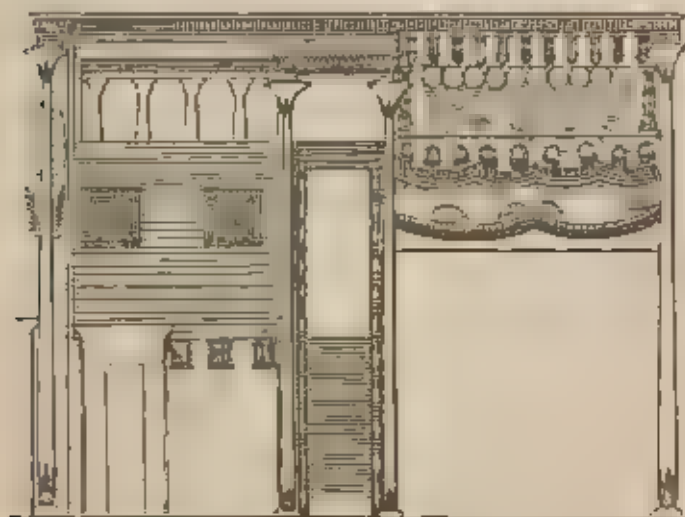
AN EGYPTIAN DOMESTIC HOUSE, VIEWED IN FRONT.

and two wings. The central part, which is higher than the rest, is crowned by a steep roof,² shaped like a truncated pyramid; below this is a projecting cornice, and below the cornice a plain wall, broken only by a door at the right-hand corner. Adjoining the door is

¹ See the woodcut, and compare Remondet, *Monuments Égyptiens*, p. 381-2, with the representation of the Palace of the Pharaohs, Fig. 81.

² Rosellini argues that this represents a balcony which acts at once as a skylight and a ventilator. This door is not open to show this.

the right wing, which consists of two storeys—a basement one, ornamented with four pilars (unequally spaced), and a first floor, likewise with four pilars, which are equally spaced, and thus not directly superimposed over those below them. Between the pilars are represented stands with vases and candelæ, from which we gather that the pilars are detached from the masonry, and form in the one case a colonnade, in the other a gallery. The character of the left wing is



An Egyptian dwelling-house, viewed from internal Court.

similar, but it does not extend so far as the other, and is ornamented with only four pilars, two to each storey. The wings have an architrave above the pilars, and are then crowned with a sort of double cornice. The character of the pilars is thoroughly Egyptian.

Another tomb exhibits to us the internal court-yard of a three-storeyed mansion of much elegance, appar-

rently decorated for a festival. A central doorway, supported on either side by thin pillars representing a lotus plant, gives entrance to a staircase, which rises directly from it, and conducts probably to the upper apartments.² The staircase seems to be carpeted and to have a mat at the foot of the first step. To the left we see on the ground floor a doorway and three small windows protected by perpendicular bars. Above this rises a storey, built, seemingly, of wood or crimple brick, and broken by two windows with the blinds³ drawn down nearly to the bottom. At the top is an open gallery, supported on four pillars, which sustain a painted cornice. On the right of the main entrance the ground floor is perfectly plain, except that it is pierced about its centre by a low doorway.⁴ Above it the first floor presents to the eye nothing but a drape-ry or awning, which hangs in front of it and leaves its character a mystery. The second floor exhibits pillars at either end, and between them what is perhaps another awning, though this is not quite clear. Above this there is a long range of very short pillars, which seem to support an upper gallery, constituting on this side a sort of fourth storey, though one too low to have been inhabited. Finally, the entire house is crowned by a cornice painted in stripes of red, blue, and white, and resting at either end on a lotus pillar of the same character with those at the main entrance.

¹ See *Bowdler's Mon. Ch. x. 11* they seem not quite to reach the top of it, and enclose the door-
way in a Plateau of 10 paces,
viz. 2 from which the staircase is
directly taken.

² *Forbes's Hist. of Architecture*
This view.

³ These blinds, as I have called
them, may possibly be shutters, but

they seem not quite to reach the
bottom of the window.

⁴ The arched has accidentally
omitted this.

⁵ I do not say that the Tibetan
house had a verandah, but a d
verandah was added. The Tibet
country, this representation is
new to Tibet.

A third representation of an Egyptian house is given by Rosellini in his great work,¹ which has clearly four storeys, but it is drawn in so conventional a manner that but little can be concluded from it as to the actual



An Egyptian House, partly
in section.

Egyptian arrangements. The doors by which the house was entered being, as it would seem, at the side, are introduced *side ways* into the front wall, above and below one of the windows. The three upper storeys are represented in *section*, and exhibit the contents of the apartments. No staircase by which they could be reached is visible, and their inhabitants must apparently have flown up into them. The cornice of the house, which is painted in the usual w. y., supports three large masses of the papyrus plant.

On the whole, we may perhaps conclude, with Mr. Ferguson,² that though the Egyptian houses exhibited nothing of the solidity and monumental character which distinguish their temples and palaces, they seem in

their own way to have been scarcely less beautiful. They were, of course, on a smaller scale, and built of more perishable materials,³ but they appear to have

¹ See the Plates, vol. ii. pl. 60 and compare the description given in the text, vol. ii. pp. 261-262.

² *History of Architecture*, vol. i. p. 121.

³ In some instances the ordinary materials have been well brick.

⁴ See, for vol. ii. p. 261. Compare Waddington, *Topography*, p. 100.]

been as carefully finished and decorated with equal taste to that displayed in the greater works.*

The peculiarities of Egyptian construction, where, in conclusion, it is desired to draw attention, are three in number, viz. 1. Their non-employment of the arch as a constructive expedient and preference of perpendicular supports and horizontal imposts; 2. Their 'symmetrophobia,' or dislike of exactness and regularity either in the general arrangements or in the details of their buildings; and 3. Their skilful use of certain contrivances for increasing the apparent size, especially the apparent length, of their more important and more imposing edifices. This last has been entirely left out of sight by recent writers on Egyptian architecture,¹ though it is a peculiarity well worthy of study and imitation.

That the Egyptians were acquainted with the principle of the arch, and made occasional use of it in their minor edifices, is now generally admitted.² Not only do caved roofs appear in some of the rock tombs,³ which might lead one to suspect such an acquaintance, but actual arches have been found, both in brick and stone, in connection with hieroglyphical legends and in purely Egyptian buildings. The latest historian of architecture goes so far as to maintain⁴ that the Egyptians had not the knowledge needed for the employment of the arch to any extent in their constructions, and that they purposely abstained from its use from a dis-

* As Sir G. Wilkinson, Mr. Lepsius, and Mr. R. A. P. de Sacy, who are all allusions to the *Antiquités Égyptiennes* on the subject of Egypt is of great value.

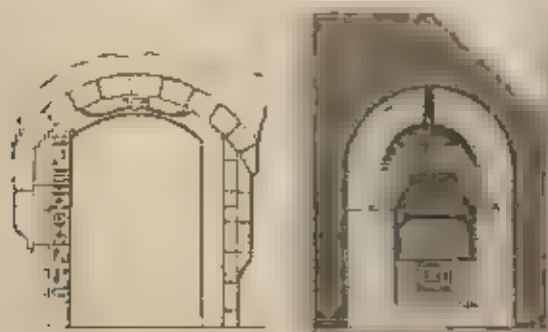
¹ See Wilkinson, *Architecture of Ancient Egypt*, p. 17; *Topography of Thebes*, pp. 81, 201, *Ancient*

Egyptians, vol. II. p. 139, vol. VI. p. 211; Sharpe, *Hist. of Egypt*, vol. II. pp. 49, 143. Also, *Pyramids of Giza*, vol. II. p. 131 &c.

² See also p. 211.

³ Lepsius, *Hist. of Architecture*, vol. I. 'Introduction,' p. 22.

like of the complexity which it would have introduced, and a conviction of its architectural weakness, as a form wanting in durability. 'The Arabs,' he observes, 'have a proverb that the arch never sleeps; and it really exerts unceasingly a thrusting force laterally upon the walls at its side and centrally upon the keystone, which tends to destroy the building whereof it is a part. Its employment would not have accorded with the governing ideas of Egyptian architecture, which



Egyptian Arches.

were durability, repose, and strength, and therefore they did not employ it. The position here laid down may be true; but it can never be more than a hypothesis, since it is quite impossible to prove that a people knew how to do that which they never attempted to do. The Egyptians never made any application of the arch on a grand scale or to large edifices. They were acquainted with the form as one that would bear a weight; but it would seem to have had no charms for them. This is not surprising, since arches would not have given the same impression of stability, firmness, and strength which is produced by the solid masses of flat stone that compose their roofs. Instead of maintaining that

they deliberately preferred these roofs to vaulted ones; it would probably be nearer the truth to say, that, being entirely content with flat roofs, the idea of constructing vaulted ones never occurred to them.

The 'symmetropia' of the Egyptians¹ is a peculiarity which developed itself gradually, and is strongest in the latest times. It appears most strikingly in such buildings as the great temples of Luxor and Philæ, where, on passing from one court to another, we find the axis of the building violently changed,² and the lines running in entirely new directions. But, apart from these extreme cases, it appears that the Egyptians had a general dislike to exact correspondence and uniformity, preferring variation within limits. The difference in the elevation of the four corners of the Great Pyramid, noticed by Fergusson,³ is very remarkable, as also is the striking irregularity in the first or entrance court at Karnak, where the temple of Ramses II. breaks the line of the right-hand colonnade, while the left hand one is continuous and complete.⁴ Other lesser irregularities are such as the following:—Detached pylons have frequently their axes at an angle with that of the building whereon they depend, the columns in a colonnade are often unequally spaced, doorways that correspond in position are of different sizes, caryatid porch and rounded columns are united in the same colonnaded court, occupying different sides; columns contained within the same pilared hall have completely different

¹ W. LAMSON, *Architecture of Ancient Egypt*, pp. 18 and 193. *Topography of Thebes*, pp. 9 and 14. FERGUSON, *Hist. of Architecture*, vol. i. p. 115.

² See the *Description, &c.* 'Planches,' vol. i. a plan, vol. iii. a plan.

³ *Hist. of Architecture*, vol. i. p. 161 note.

⁴ See page 224.

⁵ See W. LAMSON, *Architecture of Ancient Egypt*, p. 20 and 41. *Topography of Thebes*, p. 10. *Planches*, vol. i. a plan, vol. iii. a plan.

capitals and are of different heights: the wings of columns and most of columns are seldom square, their bases and the angles of rooms are frequently not right angles. It is manifest that the Egyptians purposely avoided regularity, and their architecture is probably here they did this with a view of not fabricating the eye. The principle would seem to be sound within certain limits. Absolute uniformity is wearisome, and to be everywhere, by which irregularities are displeasing. The Egyptians, even in the best times, somewhat overstepped the measure, their indulgence of different sorts of columns, and of columns with capitals of other pieces could be defended. But it was not until their art had greatly declined that the depressing influence of foreign conquest had they reached their extreme practices the complete change in the axis of a building and the requirement of twenty different capitals for the columns of a single apartment.

The contrivance for augmenting the apparent size of buildings, of which we have to speak in conclusion, is the following. Egyptian buildings of large extent for the most part rise as we penetrate into them. When we pass from one hall to another we generally ascend a few steps. Sometimes, however, the ascent is more gradual. At the Karnesian,² and again at Luxor,³ the level of the ground rises from column to column, each column being placed on a low step, the above the preceding one. The effect is similar to that produced in a modern theatre by the slope of the floor from the front seats to the back of the stage. It is aided by the

¹ W. *Monuments Antiques*, p. 91.

² *Descript. d'Égypte*, Planches, vol. 1, p. 12. W. *Monuments Antiques*, vol. 1, p. 12.

³ *Descript. d'Égypte*, Planches, vol. 1, p. 12.

⁴ *Descript. d'Égypte*, Planches, vol. 1, p. 12. ⁵ *Ibid.* Planches, vol. 1, p. 12.

geometrical arrangements of lines and planes, which diminish in size as we advance. An illusory perspective is in this way produced, the vistas of pylons seen twice the length that they really are, and the apparent height appears to be of an extent almost incalculable. If it be one of the worst faults that an architect can commit, to make his edifice appear smaller than it is, and if the constructors of the pyramids are to be considered blameless in this respect, the later Egyptian builders must be regarded as deserving of no sound commendation for an arrangement which, without introducing any unworthy artifice, makes the size of their constructions even greater in appearance than it is in reality.

primitive speaking, rare in Egypt, and when they occur, their number is but small. Only four or six or seven numbers seem to have been allowed, and these are repeated with a monotony that is absolutely wearisome through the twenty centuries, or more, during which they have been in constant use. Single figures are displayed with their arms dejected at their sides or crossed upon their breast, and their feet rigidly advanced, or they are in a walking attitude, with the left foot advanced a set before the right, and the arms jerked, or they sit or crouch with their arms extended on high, and the hands extended with palms downward, or they kneel upon the ground with both knees square in place, and hold in their two arms a small containing measure of some sort, or they are seated on the ground, with both knees bent, palms up to the eyes, and the arms resting upon the lower part of the person being executed, or a more perfect. No movement is extraneous, no excess, no waste of any action even. The features of the human face are impassive, though some must necessarily be different for different subjects, and that subjects, though they need not be of the same disposition of mind. The height of the figure is high, it perfectly answers to the same principle, however situated in nature. But the distance is the lowest conceivable. There is no reaching of arms or legs, or feet, or head, or any other member, or any even of a distance with each hand, neck, &c.⁴ The human strength, and

[illegible]
$$\frac{1}{2} \int_{\mathbb{R}^n} |\nabla u|^2 dx = \frac{1}{2} \int_{\mathbb{R}^n} |\nabla v|^2 dx + \frac{1}{2} \int_{\mathbb{R}^n} |\nabla w|^2 dx$$
[illegible]
$$+ \frac{1}{2} \left(\frac{\partial^2}{\partial x^2} + \frac{\partial^2}{\partial y^2} \right) u = 0$$

rule, gross, or coarse about it, on the contrary the latter have dignity and elegance, but they are in comparative numbers: they are good as far as they go, but they do not go far: the artist has scarcely started the nature which he sees before his eyes, and has preferred not to meet it too closely.

In the walking statues the want of compactness is strikingly shown: yet, that the legs, though represented as separate, are not disengaged from the stone, the space between them not having run out below out. The position of the feet extended, however, exceeds all analogy, to the legs of bronze or wood, which so far, in shape, are like the stone figures.

Another curious peculiarity of Egyptian stone statues is the support which is given to them at the back. Except in the case of sitting figures, which have the support of their chairs or thrones, Egyptian statues have almost invariably at their back an upright seat or bench, sometimes rising into an arch, against which the figure is leaning, with which they are in a manner blended. It is probably explained partly, as the pictures bear witness, when the statues were attached to walls, and embedded more or less into a hole or niche.¹

The Egyptian statues did not stop at simple figures, at sometimes joined to the base instead of joints. Two figures a husband and wife often frequently occupy a single seat. Generally they are separate, but sometimes they hold hands at the husband has his arm placed around his wife's waist. Occasionally the man is seated on a chair accompanied by standing figures of his wife and children,

¹ Knaus, *Agypt. Denkm.* vol. i. p. 285.

² See the woodcut at first.

sculptured on a similar scale and evidently intended as an exercise. The composition is not very easy, rude and artificial, no attempt being made at grouping, in the technical sense, or at producing an effective whole.

Besides the negative defects, which have been here



Group of two Statues, Ptolemaï and Wife.

noticed, there is the same positive error, which must not be passed over, whereby a great part of the sculpture is rendered repulsive, rather than attractive, as may

¹ Birch, *Guide to Museums*, p. 16.

rate, to the modern European. The figures are, for the most part, too elongated, and the limbs especially are too long for the body. The ears are misplaced, the hole of the ear being made parallel with the pupil of the eye,¹ instead of with the nostrils. The inlaying of the eye in a different material from the rest of the statue, which is common, often is a perfect taste,² and the prolongation of the eyebrows and eyelids nearly to



Head of an Egyptian King

the ears is unnatural and unpleasant. The great masses of hair hanging down on either side of the face in heavy blocks, concealing the neck and resting upon the shoulders, are brown and depressing, as is every aspect of a negro type, the prominent cheek bones, too straight nose, and thick half-outturned lips, or even a straight eye, and purple or green enamel for a which the

¹ Budge, loc. p. 17. Compare *Egypt from the Pharaohs to the Ptolemies*, vol. i, p. 200.

² The same may be remarked when we observe the eyes of the statue of Amenhotep III. in the Louvre. In the Louvre, the eyes of the statue of Amenhotep III. are inlaid with a different material from the rest of the statue, which is a perfect taste. The same may be remarked in the statue of Amenhotep III. in the Louvre.

the general character of the statuary when brought have been expected to be highest, and except the lower of high art to question whether the Egyptian accomplished it to be allowed the name of Art at all. If we pass from the contemplation of the Apollo Belvedere to that of an Egyptian representation of Ulysses at Ithaca, we seem to step from one world to another, from an pole of perfection to its opposite, and it is difficult to persuade ourselves that one and the same term ought to embrace the two.

If, however, we contemplate Egyptian statuary in Egypt itself—in its native soil—as it was intended to be seen by those who wrought it, we shall find reason to modify some of these views, and to allow that, with regard to the excellencies which we commonly associate with Greek art, it had virtues of its own, and was not wholly contemptible. Sculpture in Egypt was almost entirely architectural,¹ and was intended to glorify, or at any rate to aid, the architecture which it met. The great Colossi, the most remarkable of the Egyptian efforts, were set up in temples, or in their immediate neighbourhood, and to be rightly judged, not as statues in connection with these buildings, but as parts of the gods and their proper place in shrines prepared for them, and were not out of keeping with their surroundings. The general effect of the Egyptian statues is two-fold: the *artistic* is seen a fairly good deal.² Even the private statues of individuals were intended for ornaments of tombs, and seen by tens of thousands, in those dark abodes, must have been magnificent. And

The art of the Egyptians, as the Greeks saw it, was termed by Herodotus *techné*, and by Aristotle *techné*. The quality of the

art is called *techné* by Winkelman, 1. 2. p. 40. The quality of the art is called *techné* by Winkelman, 1. 2. p. 40. See above pp. 246 & 247.

gether, the judgment appears to be sound, that 'the sculptures were well adapted for architectural effect, from their grand simple, and vertical lines, their great regularity, squareness and repose.'* They had strength, and massiveness, majesty and grandeur, simplicity and



Colossal Figure of Ramesses II.

gravity. Above all, they had about them an air of profound calmness, and an easy rest.

Their sculptures, in bronze, brass, or clay, are less dignified than the statues, but have greater elegance and grace. Some of the figures, apart from their marvellous Egyptian richness, are heartily pleasing, though it must be admitted that they are too slender to satisfy an eye accustomed to the rounded forms of the Greeks. Animals are also rendered with

*Burch, Great Museum, p. 17. Description de l'Égypte, V.
See the Appendix to this Journal, 4, p. 64, 72.*

calmness and grandeur. There are also statues of cats, monkeys, and dogs, which are characteristic and fairly good.

It has been urged by many,² that the principal deficiencies of Egyptian statuary—the general unformity



Sphinx of the Pyramids

of design, the stiffness and want of grace, the absence of motion from the forms, and of character and expres-

¹ See Wilkinson, *Ancient Egypt*, vol. vi, Supplement, p. 41.

² *Ibid.*, vol. iii, pp. 261-270.

Knapp, *Ancient Egypt*, vol. i, p. 264; Lacaze, *Monum.*, vol. i, pp. 363-4, &c.

Art and prevent its satisfactory development, than laws against change, especially when they are imposed from without, and rest upon a religious, rather than an artistic, basis. It is also tolerably certain that there existed in ancient Egypt a religious censorship of Art—that 'hieratic canons' were laid down and commanded to be observed¹—and that a restraint was thus placed upon genius and invention. But it may be remarked, on the other hand, that the laws against change cannot have been absolute, since there are evidenced differences of style at different periods,² and that freedom of treatment must have been, to a certain extent, allowed, since the animal forms at any rate improve as time goes on, and are best about the period of the eighteenth and nineteenth dynasties. In representations that are strictly religious the amount of change, it is true, was slight, and there it is probable that 'hieratic canons' really prevailed, but in the portrait statues and the statuettes this is scarcely likely to have been the case, and the uniformity which is observable must, it would seem, be attributed to some want of artistic conception or power. A similar conclusion is naturally drawn from a general consideration of the bas-reliefs and intaglios, which, though boasting more freedom of treatment than the statues, still participate in their characteristics of uniformity, stiffness, and want of finish.

High relief—the exhibition of human and animal forms in connection with a flat surface, but very much

¹ Birch, *Travels in British Museum*, p. 18. Wilkinson in the author's *Hieroglyphs*, vol. i. p. 291-293, and also the authorities upon the points are

Plato, Theodorus, and Synonym.

² Birch, *Egypt from the Earliest Times*, pp. 45, 126, 177, &c.; and see below pp. 280-282.

raised above it—which was common in Persia,¹ Lycia,² and Greece, is very rarely found in Egypt. The few reliefs of the kind which occur possess scarcely any merit. It is scarcely necessary to present specimens of these uncouth works, which can possess no attraction for any but professional students of art, who may desire to see sculpture of every kind in its rudest and most primitive condition. For such persons a few references are given in the subjoined note.³

The bas-reliefs and intaglios of the Egyptians will be treated together, their general effect being very similar, and the composition in both kinds being marked by nearly the same characteristics, praiseworthy or the contrary. In general the defects are glaring, and preponderate greatly over the merits. With rare exceptions, the figures are represented in profile, stiffly erect, and standing still, or walking in a formal, staid manner. The eye is drawn in full, not as it really appears sideways, but as if seen from the front. It is long and narrow, often set a little obliquely; and both eye and eyebrow are prolonged nearly to the ear. The ear is placed too high in the head, and is generally somewhat too large. The limbs are for the most part too slim, and the hands and feet are stiff, straight, and of undue size. Where variety of attitude occurs, the drawing is generally incorrect, and the new attitude impossible. For instance, sometimes the head is turned completely round, and the man who walks one way

¹ See the author's *Ancient Monuments* &c. &c. pp. 296, 321, and 324 (vol. i. c. 3).

² See in frontispiece to *Art of the Ancients*, and compare the I. and sequences in the British Museum.

³ A somewhat high relief is ob-

servable in the bas-relief master figures by Wilkinson. *Ancient Egyptians*, vol. vi. Supplement, p. 424. Also in Lepsius' *Denkmäler* v. 1 in part 1, p. 11 and 44 and in the *Illustration*, *Antiquities*, vol. iii. p. 31.

looks directly the other. Female tumblers lean backwards till their hands reach the ground with the palms downward. Others defy all the laws of gravity, and



Figure of an Egyptian Priest.

lean back in a position which could not be retained for a moment.¹



Female tumbler in an impossible attitude.

Composition is in general formal, artificial, and constrained. In the processional scenes the same figure

¹ See Wilkinson, *Ancient Egyptians*, vol. ii. p. 410, Fig. 3, A.



is reiterated twenty, thirty, fifty, or a hundred times. There is scarcely any idea of grouping, of balance, or even of a main point of interest to which the rest shall be subordinate. In the battle scenes, it must be admitted, this defect is not so apparent. There the march is the central object, and the whole remainder of the composition, being intended simply for his honour and glory, is intentionally subordinated to him. But in this case another defect obtrudes itself. The artist, distrusting his ability to give the necessary pre-eminence to the royal figure by the means ordinarily considered legitimate—position, finish, expression, convergence of the attention of the others to him—has had recourse to the rude and artistic expedient of making his superiority apparent by mere difference of size. Rameses towers above his soldiers and his enemies, not as Sam above the children of Israel,¹ or Ajax above the Argives,² but as Gulliver above the people of Lilliput. The colossal figure of the great king dwarfs all the others, not into subordination merely, but into insignificance,³ and it is necessary that we should shut him out from our vision before we can take an interest in the details of the battle. These are so intensely lively and varied, they exhibit confusion, turmoil, strange attitudes of dying and dead, life, motion, energy, but it can scarcely be said that they are artistic. The reliefs in question may represent truthfully enough the varied and separate incidents of an ancient battle-field, but the want of mass, of

¹ 1 Sam. ix. 2.

² Hom. *Iliad* vii. 577.

ἀντιπρὸς τοὺς ἄλλους
Ἰφίτης Ἄργεος ἀσφάλεια τοὺς κα-
ταπολεῖ ὄντων

³ See the *Illustration de l'Égypte*,
Antiquité xv. p. 3, 6, 38,
desquels on compare la statue, *Illustration*,
vol. xi. pl. iii. pl. 20, 21,
22, &c.

grouping, and of perspective renders them singularly ineffective as pictures.¹

Æsthetically, by far the best of the Egyptian reliefs are those in which animals form the entire subject, or at any rate constitute the preponderating element.² The Pharaonic artists had a happy knack of catching the leading characteristics of beast³ and bird,⁴ and rendering them effectively though simply. A purely animal scene, represented by Rosellini in his great work,⁵ is graceful and pleasing, full of life, and characterised by an artistic touch which is very unusual. The subjoined woodcut repeats a portion of this drawing, and will give a tolerable idea of its general style:—



Hunting the gazelle and hare.

¹ One of the best of the battle-scenes is reproduced in the woodcut opposite. It occurs at Karnak, on the northern wall of the central building and probably represents Amasis I., destroying his enemies (see the *Description*, *Antiquités*, vol. III. pl. 46. fig. 65).

² The remark of Martens de Staal is quite just: 'Les sculptures égyptiennes consacrent avec beaucoup de goût la figure des animaux que celle des hommes' (*Cronica*, vol. i. p. 127).

³ At first the animal forms are weak, and sometimes absurd, as the

bull hunt in the *Dendamide*, vol. vi. pt. i. p. 31, and the very noble group of winged antelopes of different kinds in the same vol. vi. pt. i. pl. 10. But they become fairly satisfactory not in the 18th, and by the late of the eighteenth dynasty they leave but little to be desired.

⁴ See para Rossini, *Monumenti Egipti*, vol. i. p. 113, with W. Burton, *Antient Egyptians*, vol. iii. p. 106, 11.

⁵ Rosellini, *Monumenti Egipti*, vol. ii. pl. 15. The scene is taken from a tomb at Beni Hassan, near Thebes.





PLATE III. GETTING THE LOG

A nobler, grander, and altogether superior design may be seen at Medinet-Aboo, on the external wall of the great palace, facing the north.¹ This is a composition in which the monarch, standing by himself in his chariot, advances at full speed in the chase of a wounded lion, while at the same time, attacked from behind, probably by another similar beast,² he turns himself round and directs his spear against the assailant. Under his horses, which, as usual, prance high in the air, lies the body of a lion pierced by two arrows, and struggling in the agonies of death. The hunted animal is in front. Though pierced by three arrows and a javelin, he continues his mad career, rushing through the water-plants, from which we may conclude that he has been aroused by the beaters. The whole piece is remarkable for the boldness and freedom of the outline, for the spirit of the composition, the good drawing of the lions, the expression of suffering in their countenances, and the contrast which they offer to each other and to the remaining figures of the design.³ Their massive forms compare well with the slim and graceful horses; their violent action sets off the comparative impassiveness of the main figure. Moreover, the balance of the composition, if we imagine another lion behind, is good, part corresponds to part, yet not too closely or exactly; and, by the

¹ See the *Description*, *Antiquités, Texte, vol. i. ch. ix §. p. 63 and *Planches*, vol. ii. pl. 11, fig. 1.

² The wall is here interrupted by a doorway, which renders the impression imperfect, and can scarcely have been part of the original structure.

³ Compare the *Description* (l.c.),

“Ce bas-relief précieux sous le rapport de l’histoire, ne l’est pas moins en ce rapport du art. On peut remarquer la franchise et la hardiesse du dessin, la rapidité et la certitude des attitudes des diverses figures. L’expression de la douleur est surtout rendue avec beaucoup de vérité.

greater elevation of the horses' crests and the hunter's spear, the 'principle of the pyramid' is asserted, and a unity given to the design which it might otherwise have lacked.

Like the human, the animal figures are drawn for the most part strictly in profile, but there are a certain number of exceptions, where the animal is turning round, and the form is to a certain extent foreshortened. Occasionally even more ambulation is shown, and more difficult attitudes are attempted, as in the Beni Hassan scene above mentioned, where some of



Animals foreshortened.

the dogs turn their full faces to the spectator, and the antelopes are drawn in the act of falling prone to earth, or represented as struggling to shake off the hounds which have got hold of them.

Among the main defects of the Egyptian designs are the non-observance of proportion and the almost entire inability to represent anything in perspective, as

* See Wilkinson, *Ancient Egypt*, vol. iii. pp. 19, 18, 22, 22, 46, &c. *anc. Egypt*, vol. ii. pt. ii. pl. 22, 46, &c.

it is really seen. Not only are royal personages drawn commonly on a larger scale than the officers and others in attendance upon them, but in the tomb scenes even the ordinary *paterfamilias* is given a similar advantage over his servants and labourers. This advantage he sometimes shares with his wife, who sits with him on the same seat¹ and is drawn on the same scale.² The animal forms are, on the other hand, frequently too small, cows being represented as about half the height of a man,³ and donkeys as less than half.⁴ When an elephant is depicted, the top of his back only just reaches his attendant's waist,⁵ and the head of the giraffe a very little overtops that of the man who leads him.⁶ The accessories of a battle scene, towns, forts, rivers, are on a scale absurdly disproportioned to the men, the horses, and the chariots,⁷ while in domestic scenes the persons represented often exceed in height the doors of the mansions.⁸

The inability to present a scene in perspective is, no doubt, one common to the Egyptian artists with other primitive designers; but it is a defect which attains in Egypt an intensity almost without a parallel elsewhere. A phalanx of soldiers is represented by a mass of figures ranged one above the other, either in completely distinct lines, or in such a position that

¹ Lepsius, *Denkmäler*, vol. iii. pls. 16, 24, 25, 42, 51, &c. Sometimes both figures stand, the wife a little in the rear (ibid. pls. 13, 17 a, 21, &c.).

² Or on a scale slightly smaller (ibid. pls. 27, 38 a, &c.).

³ Ibid. pls. 10, 47, &c.

⁴ Ibid. vol. vi. pt. ii. pls. 47, 51, vol. vi. pt. iii. p. 151.

⁵ Rosellini, *Mon. Etr.* vol. ii. pl.

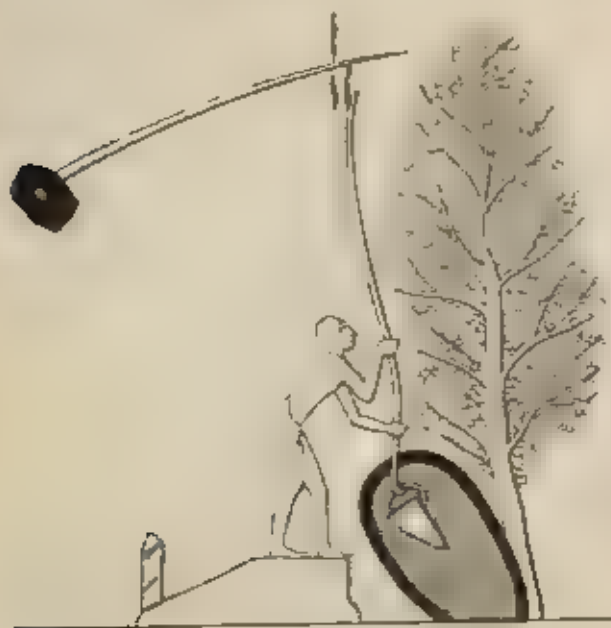
22, fig. 3.

⁶ Ibid. fig. 2. Compare Wilkinson, *A. E.*, plate at the end of vol. i. fig. 3. A better representation of the real proportions will be found in Lepsius, *Denkmäler*, vol. vi. pt. ii. p. 114.

⁷ Lepsius, *Denkmäler*, vol. vi. pt. ii. pls. 158, 159, 164, 165, &c.

⁸ Rosellini, pls. 65 and 62.

each more distant row shows above the nearer ones to the extent of half the height.¹ As a general rule, what is distant and would be partially or entirely



Egyptian drawing water from a reservoir.

hidden by intervening objects is raised up, if the artist wishes to show it, and exhibited at a higher level. The animals and the targets, whereat shooters aim, are represented as close to them; and the full face of the target is shown, when it ought to be nearly, if not quite, invisible.² Where a river, pond, or pool has to be indicated, the entire surface is presented to view, being lifted up and placed at right angles to the eye

¹ Wilkinson, *A. E.* vol. i. p. 203.

² *Ibid.* vol. ii. pp. 16-17.

of the spectator.¹ Gardens are commonly given in ground-plan, though the buildings which they contain stand erect,² exhibiting their sides and not their roofs. Altogether, the rules of perspective are completely ignored or defied, and no representation is accurate, unless limited to objects which are all at the same distance and in the same plane.

Further, there is the same defect in the bas-reliefs of the Egyptians which has been already noticed in their statuary,³ the frequent intrusion of simply hideous forms into the designs, more especially where these have a religious character. The three huge and misshapen figures,⁴ so frequent upon the ceilings of temples, which are supposed to represent 'the heavens,' oppress the imagination of one who stands under them with the sense of a superincumbent nightmare. Bes in all his forms is fearful to behold; Taouris, Savak, and Cerberus are not much better; even Osiris has presentations which are repulsive; and the constant recurrence of the *Prapc Khem* is a perpetual eyesore. All the forms of the gods are more or less disagreeable, the stiff constrained outlines, the tight-fitting robes, the large clumsily-drawn hands and feet, the frequent animal heads and enormous head-dresses, the ugly or inexpressive faces, compose an *ensemble* as unpleasant as can easily be conceived, and rival the monstrosities of Brahminical and Buddhist religious representations.

¹ A striking instance of this bad drawing may be seen in W. Burton, vol. 2, p. 145, where a tank of water interposed between two rows of palm trees is made to show itself by being raised up to half their height, and then placed at right angles to the spectator, suspended in air, like the coffin of Mohammed!

² See Wilkinson, vol. ii. pl. 9, and without p. 142, No. 130, and Revetun, vol. ii. pl. 182.

³ See also vol. p. 206.

⁴ See the *Description de l'Égypte*, *Antiquités* vol. i. pl. 14, vol. 32, pl. 17, and compare Wilkinson, *J. E.* vol. vi. Supplement, pl. 55, pt. ii.

It seems strange that artists, who occasionally at any rate show taste and æsthetic culture, should consent to reproduce from age to age stereotyped forms of a character which sound artistic judgment must always pronounce repulsive and disgusting.



Egyptian representations of Thoth, Isis, and Horus.

The bulk of the drawings are of a sober and serious character. They may be divided into.—1. The strictly religious, where worship of some kind or other—generally sacrifice—is offered to the gods, or where they strengthen and sustain the monarch, or where the soul passes through some of the scenes which it will have to undergo after death. 2. The processional, where the king goes in state, or where tribute is brought to him, or where the pomp of a funeral, or

the inauguration of an officer, or some other civil ceremony, forms the subject. 3 The war scenes, including battles by sea and land, the siege of forts, the



Head of female, in a good style.

march of armies, the return home with booty and captives, &c.; and 4. The scenes of common life, represented exclusively in the tombs, where the deceased is presented with offerings, or with inventories of his worldly goods, or exhibits his skill in the chase, or depicts his house and its environs, or the processes of the trade which he followed when alive, or the entertainments which he gave and the large number of his guests and friends, or the amusements which he delighted in. These tomb scenes are the most numerous and the most interesting, and, while perhaps the highest inventive qualities are displayed by

the artists who decorate the walls of temples and palaces with gigantic battle-pieces, it is in the sepulchres that we observe the lightest touch, the freest drawing, the greatest variety of artistic excellence. Solenn as are the associations which attach to the grave, it is here, and here only, in the sepulchral chambers, in the close vicinity of the tombs, that the Egyptian artists shake off the weight of seriousness which elsewhere oppresses them, and condescend to be sportive and amusing, to exhibit playfulness and humour, to approach or even pass the line which separates serious drawing from caricature. There is a tomb near Thebes, where, in the middle of an entertainment, a guest is represented as bringing down the apartment upon the fasters by leaning against a central pillar, and upsetting it.¹ In another tomb, ladies, not of too refined an appearance, converse with animation about their ear-rings, and appraise them, or inquire where they were bought. The humour is sometimes even more broad.² In one of the royal sepulchres at Thebes we see an ass and a lion singing and accompanying themselves on the phorminx and the harp. Another design is the barlesque of a battle-piece. A fortress is attacked by rats, and defended by cats, who are mounted on the battlements. The rats bring a ladder to the walls and prepare to scale them, while a body armed with spear, shield, and bow protect the assailants, and a rat of gigantic size, in a chariot drawn by dogs, has pierced the cats with his arrows, and swings round his axe in exact imitation of Rameses dealing destruction on his enemies. In a papyrus of

¹ See Wilkinson, *Ancient Egypt*, vol. ii. p. 53.
² Wilkinson, vol. ii. p. 307.
 passage of Hercules to which he re-

the Museum of Turin, a cat is seen with a shepherd's crook watching a flock of geese, and a cynocephalus ape playing on the flute.¹ Souls returning from Hades after judgment in the form of jags, under the protection of monkeys, have a crest-fallen expression of countenance which is quaint and ludicrous.²

Of painting, in the modern sense of the word, the Egyptians knew absolutely nothing. No surface was ever completely covered. The Egyptians drew figures of men and animals, together with other objects, in outline on a white or whitish background, and then filled in the outline, or portions of it, with masses of uniform hue. No shading or softening off of the tints was practised.³ All the exposed parts of a man's body were coloured of a uniform red-brown; all the exposed parts of a woman's of a lighter red or a yellow. Except in the case of a few foreigners, the hair and beard were pitch black. Dresses were predominantly white, but had their folds marked by lines of red or brown, and were sometimes striped or otherwise patterned, generally with red or blue.⁴ Most large surfaces⁵ were more or less patterned, in general with small patterns of various colours, including a good deal of white.

¹ Kuenick, *Ancient Egypt*, vol. i. pp. 261-70.

² *Description de l'Égypte*, 'Antiquités,' vol. ii. pl. 53. fig. 1, Wilkinson, *J. E.* Supplément, vol. vi. p. 87.

³ In the animal paintings there seems to be some exception to this rule. Kestrel has representation of lemings, birds, and fish where the colour is softened off from dark to light (*Monuments Civils*, vol. ii. pls. 13, 16, 17, 20, and 25).

⁴ Patterned dresses are common in the case of foreigners, as in that of Egyptians. For examples, see

Lepsius, *Denkmäler*, vol. iv. pt. ii. pl. 133, vol. vi. pt. iii. pls. 137-8, and 139.

⁵ As parts of early and late cabinets of vessels (Rosellini, *W. E.* vol. ii. pls. 107, 108, Wilkinson, *J. E.* vol. iii. pl. xvi.), carvings of horses (*Description*, 'Antiquités,' vol. iii. pl. 12, Wilkinson, vol. i. pl. 1), seats (Wilkinson, vol. iii. pl. 11, vol. vi. pl. 21, &c.), frames of harps (ibid. vol. ii. pl. 12, and Wilkinson on p. 270), bow-cases (ibid. vol. i. p. 46) and drawings of devices (ibid. vol. vi. pls. 26, 23, 33, 36, &c.).

Altogether the effect was one of combined flatness and spots, the white background showing far too strongly and isolating the different parts of the picture one from another.

The mechanism of painting was effected as follows. First of all the stone, whether it were sandstone, or fossiliferous limestone, or even granite, was covered over with a coating of stucco,¹ which was white or whitish, and which prevented the colours from being lost by sinking into the ground. *Fresco* painting was unknown: the Egyptians allowed the composition whereon they painted to become completely dry, before they commenced even to sketch in their figures, much less to paint them. An outline was first drawn with red paint, or red chalk, on the prepared surface, when this was satisfactorily executed, the filling in began. The scale of colours known to the artists was not extensive. Besides black and white, and the three primitive colours, red, blue, and yellow, the Egyptians employed only green and brown, together with a light wash of the black, which produced a sort of grey.² The black is a bone-black,³ very decided and very durable, the white is a preparation of pure chalk with a slight trace of iron. The red and the yellow are ochres, the colouring matter being iron, not however artificially introduced, but mixed by nature with the earthy substance.⁴ The blue colour is derived from the oxide of copper; but before becoming a pigment it has been combined with glass, which has then by trituration been reduced into a fine powder. The green is thus

¹ Wilkinson, vol. iii. p. 300.

7, 8.)

² This, I feel, I believe, only in representations of animals. See Rawlinson, *Mon. Anc.* vol. ii. pl. 122 figs 6, 7, 10, pl. 22. figs. 4,

³ Wilkinson, *A. E.* vol. iii. p. 300.

⁴ *Ibid.* pp. 302-3.

same preparation, combined with a certain amount of yellow ochre.¹ The brown is probably a mixture of the blue-black with the red.

A somewhat narrow gamut of colour was thus formed. The Egyptian artists appear to have enlarged it by employing several shades of the primitive colours—three, at least, of blue, one very dark, another of medium hue, and a third very light, resembling our ‘sky-blue;’ two of red, a scarlet, and a red brown; and at least two of yellow, a darker and a lighter.² They used also at least two shades of green, and several of brown, ranging from a light drab to a hue nearly approaching black. But they were ignorant of blue, of purple, of orange, of crimson, of olive, and were thus compelled to abstain from all attempts to produce that sort of beauty which is caused by the employment of half-tints, and the ‘soft and gradual transition from one tint to another,’ which is to the eye what ‘an harmonious concert of music is to the ear,’³ and which especially characterises the Italian schools of Bologna and Venice. They had to depend on the broad contrasts of the primitive tints mainly, and were thus thrown upon the style of colouring which produces its effects by striking contrasts.⁴ It is quite possible to obtain a good result in this way. Only let care be taken that the colours are strong and forcible, that a balance is maintained, and that the masses are broad, and not too much entangled or interspersed, and an effect is produced which is simple and grand, effective and pleasing. The Egyptians, unhappily,

¹ Wilkinson, *A. E.* vol. iii. p. 302.

² See particularly the *Description de l'Égypte*, ‘Antiquités,’ Planches, vol. ii. pl. 91.

³ Sir J. Reynolds, *Discourses before the Royal Academy*, Discourse iv. p. 122.

⁴ *Ibid.* Discourse iv. p. 99.

broke up their masses of colour, and intermixed them in such a way that a sense of inquiet is produced; there is a general flutter and disturbance; the eye finds nothing upon which it can dwell long, or repose with a feeling of satisfaction.

The painting was executed in a sort of distemper. The colours were mixed with water, and with a certain rather moderate amount of gum, which rendered the mixture more tenacious and adhesive.¹ They were applied, as already observed,² to a stuccoed surface, which might either be flat and unbroken, or already prepared by the chisel with figures in relief or intaglio. These figures, by the variations of their surfaces, enjoyed the advantage of a slight variety of light and shade, which helped to mark them out, and gave their contour greater definiteness. Some compensation was thus introduced for the absence of painted *chiaroscuro*; but the compensation was slight, and did not extend to all classes of paintings.

Altogether, it must be said that while, as artistic productions, the Egyptian paintings possess only a low degree of merit, as wall decorations they were undoubtedly effective and striking. Where the sun always shines and the air is always clear, where nature lights up the landscape upon every side with mellow hues and bright effects, pale painted surfaces of stone, such as much well with the dull grey of northern lands, are unsuitable, offend the eye, seem tame and out of harmony. The brilliant hues which covered the walls of the Egyptian temples, inside and outside, illuminated them with a warmth that well accorded with their surroundings, and rendered them the richest-looking and

¹ Wilkinson, *A. E.* vol. iii. p. 301.

² See above, p. 286.

brightest objects in a scene that was all brightness and richness. As the ancient Greeks employed colour externally in the pediments and other parts of their temples,¹ and the Italians of the Middle Ages were marbles and stone of many different hues in their palaces and churches,² so these primitive Builders made the exterior, as well as the interior, of their edifices to glow with colour, from an instinctive feeling of what was truly fitting and harmonious. Separately, the colours are often crude, if not coarse, and the contrasts sometimes over-violent,³ but, in their entirety, the paintings had no doubt a pleasing effect, and 'greatly improved' the appearance of the buildings which they decorated.⁴

Egyptian mimetic art can scarcely be said to have a history. Its most notable characteristic is its general unchangeableness and want of progress. Crystallised in its infancy, it presents to us from first to last a strange unparalled sameness, an extraordinary monotony. Still, while this is its most striking feature, and the first and main impression which it produces on those who study it,⁵ prolonged attention enables the inquirer to perceive certain minor differences which underlie this general uniformity, and prove that, whatever might be intended, change to a

¹ See K. O. Müller, *History of Art & Architecture*, pp. 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

² Blacken, *Waves of Time*, vol. 1, p. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

³ Blacken, *Waves of Time*, vol. 1, p. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 42

certain extent did in fact intrude itself, and that progress, development, decay, renaissance are consequently terms not wholly inapplicable to the art of Egypt at different periods. The earliest remains found at Saqqarah and at Meydoun, consisting in part of statues, in part of painted bas-reliefs, exhibit a certain amount of rudeness and indcision, a certain weakness and want of regular method, indicative of an incipient art which is as yet imperfectly formed and does not know exactly how to proceed.¹ When we reach the time of the fourth dynasty, improvement is observable, more especially in the statuary, which rapidly attains the highest degree of perfection that it ever reached in Egypt. The portrait statues of Chephren, and of various private persons contemporary with him or with the other Pyramid kings, are the best specimens which occur of Egyptian sculpture 'in the round,' and are regarded by some as 'rivalling the busts and statues of Rome.'² Up to this time Egyptian art is thought to have been wholly, or at any rate to a great extent,³ untrammelled by law; and so far as statuary is concerned, it has a naturalness in the human forms that disappears afterwards. But the bas-reliefs of the period are decidedly inferior to those of a later time. Not only is the aim low, scenes of common life being alone exhibited, but the rendering is unsatisfactory, the different representations being wanting in variety, and

¹ Leontineau has a mistaken notion of the fact which is attributed to the second dynasty, says "En les étudiant, on est étonné de la rudesse et de l'absence d'art dans les monuments qui leur sont attribués." *Monum. de l'Égypte*, p. 10. "On ne saurait en dire autant de la quatrième dynastie, où l'Égypte est parvenue à son plus haut degré de perfection." *Monum. de l'Égypte*, p. 10. "On ne saurait en dire autant de la quatrième dynastie, où l'Égypte est parvenue à son plus haut degré de perfection." *Monum. de l'Égypte*, p. 10.

² *Journal Asiatique*, p. 43.

A comparison of the facts in the History of the Art of the First Museum, *Journal Asiatique*, p. 10, with the best specimens of Egyptian art, will I think show that the latter is to be very much more favourable.

³ Wholly, according to Leontineau (*Monum.*, v. 1, p. 10), but not according to Birch (*Journal Asiatique*, p. 10).

the best of them deficient in expression and life. A new epoch introduces itself with the twelfth dynasty, when hieratic canons were absolutely enforced,¹ and art, cramped so far, found compensation in an increased delicacy of rendering, an elegance and a harmony never previously realised.² New ideas sprang into being under the fostering influence of enlightened princes. Obelisks were erected; piers were superseded by columns; and an architectural order was elaborated, which at a later date approved itself to the Greeks.³ Sculpture at the same time took a fresh start. The tombs of Ben Hassan reproduce in a general way those of a more primitive age at Saqqarah and Ghizeh; but the touch is more delicate, the proportions are better, and the subjects are more varied. After the time of the twelfth dynasty, Egyptian art does not so much decline as disappear, until the great reaction sets in under the eighteenth dynasty, when the Egyptian nation attains its acme, and the perfection of art, as of most other things, is reached. The 'grand style' is now brought into existence,⁴ and supersedes the humbler and more prosaic one that had hitherto prevailed. Colossi are erected; huge battle-scenes are composed, containing hundreds of figures; variety of attitude is studied; life and energy are thrown into the drawing: even the countenances lose their immobility and have a certain amount of feeling and expression. But after the space of about three centuries a rapid decline sets in⁵—the higher qualities of art disappear—

¹ Leclercq, *Manuel*, vol. i. p. 254.

² See above, p. 212.

³ On this point, see also Sir J. Reynolds, *The course and history of Egyptian Art and Architecture*.

⁴ Birch, *Ancient Egypt*, p. 121.

Wilkinson, *A. E.*, vol. vi. p. 306.

CHAPTER IX.

SCIENCE.


*Egyptian Science. Arithmetic. Geometry. Astronomy. Observations of
Eclipses—Planetary Revolutions—Motions and Periods of the Planets.
Tides of the Nile. Acquaintance with true Solar Time—Calendar.
Character of the Astronomy. Egyptian Astrology. Medicine. Engi-
neering Science.*

Ἡ πρώτη Ἀἰὶονος αἰσθητικὴ ἀποστολὴ τῶν ἐπιστημῶν—Ἀντίστοιχὴ Ἡμετέρα

THE sciences in which the ancient Egyptians appear to have made a certain amount of progress, and which will be alone considered in the present sketch, are astronomy, geometry, arithmetic, medicine, and engineering. The bulk of the physical sciences are of recent growth, and were utterly unknown, even to the ancient Greeks. Morals, metaphysics, logic, and political science, in which the Greeks made considerable advances, were either unknown to the Egyptians, or at any rate not cultivated by them in a scientific manner.¹ There remain the abstract sciences of arithmetic and geometry, together with the practical ones of astronomy, medicine, and engineering, with respect to which there is evidence that they engaged the attention of this primitive people, and were elaborated to a certain extent, though very different opinions may

¹ The Egyptian ideas on morals amount to a science. There only were sound as has been shown in several works were selections of in a previous chapter (see in p. 104). But they did not reduce them to a science. Thus only

be entertained as to the degree of perfection which was reached in them.

Arithmetic is a science some knowledge of which must of necessity be possessed by every nation that is not wholly barbarous. Savages frequently cannot count, or, at any rate, not beyond some low number, as five, six, or ten,¹ but the needs of civilised life, of buying and selling, hiring and letting, even of knowing the extent of one's possessions, require a familiarity with tolerably high figures, and the power of performing certain numerical processes. The Egyptians had an antediluvian notation similar to that of the Phœnicians, the Etruscans, and the Romans, whereby distinct signs being attached to the unit, to ten, to a hundred & thousand, ten thousand, &c., other numbers were expressed by repetition of these characters. Just as a Roman expressed 7,423 by *MMDCXXIII*, so an Egyptian rendered it by . and similarly with other numbers, excepting that the Egyptians did not have special signs for five, fifty, or five hundred, like the Roman *v*, *L*, and *D*. It has been observed,² and it is undoubtedly true, that 'the Egyptian method must have been very inconvenient for calculation;' but this difficulty was in practice overcome, and there can be no doubt that all the ordinary operations of arithmetic were performed as successfully in Egypt, or in Rome, as among ourselves. Numbers were dealt with readily as far as millions,³ and, no doubt, would have

¹ The Veddas of Ceylon are not yet able to count beyond three (see *Report of the British Association for 1855*, part iii. p. 75).

² Knapck, *Ancient Egypt*, vol.

i. p. 145.

³ The numbers of various Egyptian monuments in the Great Hall at Thebes often exceed a million (*Records of the Past*, vol. vi. pl. 49, 45, 10, &c., vol. vii. pp. 42-5).

been carried further, if it had been necessary for practical purposes. Speculative calculations seem not to have been indulged in, or at any rate we have no evidence that they were, and the generally practical character of the Egyptian mind is against the supposition. In this they differed from the Babylonians, who formed tables of squares, not for any immediate practical purpose but as arithmetical exertations.¹

The geometry of the Egyptians originated, we are told² from the peculiar conditions of their country, which, owing to the changes produced by the annual inundation, required the constant employment of land-surveying. Accurate land-surveying involves a knowledge of trigonometry, and it would seem to have been mainly in this direction that the Egyptians pushed their mathematical inquiries. Pythagoras, who studied mathematics on the banks of the Nile,³ and is said to have introduced geometrical problems from Egypt into Greece,⁴ was especially proud of his demonstration of that fundamental problem of trigonometry, that in every right-angled triangle, the squares of the two sides containing the right angle equal the square of the hypotenuse, or side subtending the right angle.⁵ It is not absolutely certain that the Samian philosopher learnt the demonstration of this truth, or even the truth itself, in Egypt; but we may at least suspect that his Egyptian studies either embraced, or at any rate led him on to the apprehension of the truth, which was clearly not known to the Greeks before his day. So,

¹ See the *Table des Valeurs des* *Mem. de l'Acad. des Sciences*, t. 1, p. 101. *Ann. Mus. Hist. Nat.*, t. 1, p. 101. *Ann. Mus. Hist. Nat.*, t. 1, p. 101.

² Herod. i. 190. *Tabl. Sic.* i. 81. ³ *Callimachus*, *fr.* 10, p. 101.

⁴ *Strab.* xiv. 1, § 10; *Tabl. Sic.* i. 81. ⁵ *Pythagoras*, *De Geom.*, *lib.* 1, c. 1, p. 101.

too, with regard to the scanty remains which have come down to us of Egyptian geometry, we are told that the problems treated of belong to 'plane trigonometry,' including its simple necessary elements, and going somewhat beyond them.¹ How far beyond, we are not informed, but modern criticism is probably right in questioning whether any very considerable advance was ever made by the native Egyptians beyond mere plane trigonometry, and in regarding spherical trigonometry and some sections as outside the range of their mathematical science.² It is quite possible, however, that their geometry had a development of a different kind—that it 'led on to geography,' and the formation of maps,³ the first employment of which is ascribed by some Greek writers to the Egyptians.⁴

The early direction of Egyptian thought to the subject of astronomy is so largely attested⁵ that the most sceptical of modern historical critics does not attempt to deny it.⁶ What is questioned, and what must be allowed to be, to a considerable extent, questionable, is the degree of their proficiency in the science—the amount of astronomical knowledge to which they actually attained by their own unassisted efforts, prior to

¹ LAMBERT, *Memories of History of Astronomy*, vol. i. p. 410.

² HERSCHEL, *Ancient Egypt*, vol. i. p. 324. CORNEILL LEWIS, *Astronomy of the Ancients*, p. 278.

³ WILKINSON, on the author's *Hieroglyphs*, I. ii. p. 209, 3rd ed. 1848.

⁴ *12th Annual Convention of the American Association of Geographers*, p. 14, ed. 1. Maher.

⁵ See PLAT. *Epist.* § 3, p. 387. ARIST. *De Meteor.* d. 12 § 9. CIC. *De Nat.* i. 42. PLIN. *Nat. Hist.* i. 50 and 46. STRAB. xv. 1 § 6, MATH. i. 46. 6. MARSHALL, *Comment on Some Scpt.* i. 21 § 9, Part II. N. 10. 1st

Engl. Lond. 1800. § 9, Vol. Max. 1800. ARIST. *Tot. Ling.* i. p. 75. C. in *Max. Strom.* i. 10 § 74, LACRANT. *Ph. Nat.* d. 13 &c.

⁶ See LEWIS'S *Astronomy of the Ancients*, p. 25. 'The true character of the Egyptian astronomy is a subject on which there is much controversy, some of us have seen, that from an early period they had induced by the observations of the stars, and by their calculations and measures, perhaps like us a number of accurate calculations in the least astronomical observations. Compare p. 167.

the time when the science passed from their hands into those of the Greeks. It seems not to be doubted by any that their attention was given¹—1. To eclipses of the sun and moon, 2. to occultations of the planets, 3. to the motions of the planets and the determination of their periodic and synodic times, 4. to the construction of tables of the fixed stars, and the mapping them out into constellations; and 5. to the settling of the exact length of the true solar year.²

Eclipses are phenomena which naturally attract the notice even of barbarous and ignorant peoples, by whom they are generally regarded as fearful portents, indicative of the divine anger and of coming calamity.³ There can be no reasonable doubt that the Egyptians from an early date observed eclipses, both of the sun and moon,⁴ and entered their occurrence in the books wherein all important events were registered by them.⁵ Whether they knew their causes, whether they registered them *scientifically*, whether they sought to any extent predict them, are matters on which it is impossible to come to definite conclusions in the present state of our knowledge, or rather of our ignorance. It has been conjectured,⁶ that Pythagoras derived from

¹ See Lexis, p. 1667 and 1672. 291. See also *Ancient Egypt* &c. v. p. 128, 130.

² Herod. i. 74, vi. 17. See also Plutarch, *Isis* 31. Jewish nations as well as the Greeks and Romans participated in these observations. See also Plut. *Isis* § 14, *Deum* 24, *Quæst. Fac. 48* in *Isis* 104. See also Tacit. *Ann.* 1. 24.

³ It may be scarcely suspected, however, that the observations of the Egyptians were particularly directed to phenomena such as eclipses, &c.

Chronology of the Jews, p. 276. Cheneb who was about 2000, made a collection of the solar eclipses which the Egyptians had observed, and of those which occurred since. See *Isis* vi. 17. Their observation of eclipses, both solar and lunar, is attested by Herod. i. 74 and *Isis* 104. See also *Isis* 24.

⁴ These registers are mentioned by Strabo (xviii. 1. 5), Ptolemy (viii. 1. 1), and Valerius Maximus (viii. 1. 1).

⁵ Herodotus, *Ancient Egypt*, vi. 1. p. 141.

Egypt his acquaintance¹ with the fact that the sun is the true centre of the planetary system, and the earth a spherical body revolving round it—a fact which, when known, leads on naturally to true conceptions as to the nature of eclipses. But we cannot be certain that the knowledge, if he possessed it, reached him in this way. Doubt is thrown on the scientific character of the Egyptian registration by the circumstance that neither Hipparchus nor Ptolemy, who both lived in Egypt, availed themselves, so far as appears, of the Egyptian records;² nor is it easy to see how, with their loose ideas on the subject of chronology,³ Egyptian *savants* could assign to their observations such definite dates as might render them of service in later ages. With regard to prediction we have no evidence beyond the fact that Thales, who studied in Egypt,⁴ is said to have on one occasion predicted an eclipse of the sun,⁵ but here again, even if we accept the fact, there is nothing to prove that the advanced knowledge of the Milesian sage was the result of his Egyptian studies. It is quite conceivable that he derived it from Babylon, where the cycle of 224 months (or eighteen years and ten days), which is sufficient for the prediction of lunar, and to some extent of solar eclipses, was certainly known.⁶

¹ *Diog. Laert. Preface* §1, 27. It must be admitted to be doubtful whether Pythagoras can be known to a fact or not. See *Isis*, pp. 125-132.

² *Leont.* p. 287; *Herodot.* vi. 1, p. 330.

³ The Egyptians seem at no time to have possessed any real chronological system. They dated events by the regnal years of their kings. In default of any authoritative table of such names, and with such records so inaccurate and fragmentary, it is evident that they

would arrive but at a vague idea from the statement that an eclipse, total or partial, of the sun, or moon, had taken place early in the fourth year of the king.

⁴ *Herodot.* ap. *Diog. Laert.* i. 27; *Plutarch. De Flac.* Phil. 13; *Joseph.* *Ap.* i. p. 21; *Strab.* *Geog.* i. 15, § 405; *Plutarch.* ap. *Diog. Laert.* i. 24; *Plutarch. Prop. Fe.* 1, 4, &c.

⁵ *Herod.* i. 74.

⁶ See the author's *Ancient Mesopotamia*, i. p. 573, and *ibid.*

That occultations of the planets by the moon were carefully noted by the Egyptians, we have the testimony of Aristotle, who, after describing an occultation of Mars by the moon, proceeds to state that similar occultations of other stars (*i.e.* planets) had been noted by the Egyptians and Babylonians, who had observed the heavens for many years and communicated to the Greeks many oral reports concerning each of the stars.¹ Such occultations are of primary importance for the determination of astronomical distances: but, in order to be of service, they must be carefully timed and repeated at several distant places. It is not quite clear that the Egyptians could measure time very accurately,² and though the priests at the various seats of learning—Heliopolis, Thebes, Memphis—would naturally probably observe the phenomena of occultations from those different localities, yet we do not hear of their comparing notes or drawing any conclusions from recorded differences in their observations. Thus the knowledge obtained was scarcely so productive as we might have expected it to be; the results which modern science derives from an occultation or a transit were not attained, nor even apprehended as attainable; probably, the bare fact of the occultation, together with some rough note of its time, was all that was put on record; and thus not even was material of much value for future progress accumulated.

The motions of the planets, which were somewhat strangely neglected by the earlier Greek astronomers,³

¹ See also *De Caelo* ii. 1. § 3.

² It is probable that the Egyptians did not measure time as early as the Jews, even by the beginning of the present century, *see* the notes accompanying the *Chronology* of the Jews, *see* the notes accompanying the *Chronology* of the Jews, *see* the notes accompanying the *Chronology* of the Jews.

which could only be observed at night. For this purpose some kind of clock was necessary, but we have no evidence that the ancient Egyptians possessed *any* clock.

³ *See* also the *Chronology* of the *Ancients* p. 101. The reason of this

attracted attention in Egypt from very primitive times, and must have been studied with great care, since conclusions not very remote from the truth were arrived at concerning them. Ptolemy, who is expressly stated to have derived his knowledge of the planetary movements from Egypt,¹ laid it down that the periodic time of Saturn, or the period in which that planet completes his orbit, was thirty years; the periodic time of Jupiter, twelve years; that of Mars, two years; that of Venus and of Mercury, the first of the latter, *one year*.² The real times are, respectively —

	years	days	hours
Saturn	29	174	1
Jupiter	11	335	14
Mars	1	321	21
Venus		224	10
Mercury		87	23

So that, with regard to three out of the five planets known to the ancients, the error is inconsiderable; while with regard to one (Mercury) the error, though great, may readily be condoned if we consider the nearness of Mercury to the sun, and the consequent difficulty of making exact observations respecting it. The somewhat large error observable in the case of Venus is curious, and not readily explicable. Perhaps Ptolemy only meant that the two planets nearest the sun completed their orbits *within* the space of one year, not that they took the full year to complete them. It is noticeable that, in laying down his periodic times, Ptolemy in no case introduces any fractions of years.

It is otherwise in his statement of the 'synodic

we clear seems to have been, that the planets, in respect of their motion,

was characterised by wandering, now before and now behind, and consequently how the planets were named for the

stars, as fixed and immutable.

¹ Ptolemy, *peripateticus ab Egypto* non in hoc, ut dicitur, a fratribus suis, sed a Quod vii. 3.)

² See also in the *Schol. ad Ptolemaeum*, p. 428.

periods' of the planets, or the times of their periodic conjunctions. Here, once more, he derives his knowledge from Egypt,¹ and the knowledge is, comparatively speaking, exact and accurate. The periods are given in months and days. The synodic period of Mercury is 110 days; of Venus, nineteen months; of Mars, eight (twenty-five $\frac{1}{2}$) months and twenty days; of Jupiter and Saturn, almost exactly thirteen months.² If the emendation proposed³ in the case of Mars be accepted, these numbers give a very close approximation to the true times, as will be seen by the subjoined table:—

	Period	True time	Error	Defect
Saturn	13 m.	378 days	$\frac{1}{2}$	
Jupiter	13 m.	390 "	—	$\frac{1}{2}$
Mars	8 m. 25 d.	740 "	—	$\frac{1}{2}$
Venus	19 m.	584 "	—	$\frac{1}{2}$
Mercury	110 d.	114 "	—	$\frac{1}{2}$

The error is in no case so much as one-eighteenth, and in one case (if the proposed reading be right) as little as one-seventy-seventh.

The Scholast upon Aratus tells us that the Greeks derived their tables of the fixed stars from the Egyptians and Chaldeans.⁴ The distribution or grouping of the stars was the subject of one of the astronomical books assigned to Thoth or Hermes, and required to be learnt by the horoscopes,⁵ a priest of high rank in Egypt. This grouping, of course, included an arrangement of the constellations through which the sun travels, but the Egyptian arrangement did not correspond with that of the ordinary signs of the Zodiac,

¹ Lewis, *Astronomy of the Egyptians*, p. 100. ² *ibid.* p. 101. ³ *ibid.* p. 102. ⁴ *ibid.* p. 103. ⁵ *ibid.* p. 104.

⁶ *ibid.* p. 105. ⁷ *ibid.* p. 106. ⁸ *ibid.* p. 107. ⁹ *ibid.* p. 108. ¹⁰ *ibid.* p. 109. ¹¹ *ibid.* p. 110. ¹² *ibid.* p. 111. ¹³ *ibid.* p. 112. ¹⁴ *ibid.* p. 113. ¹⁵ *ibid.* p. 114. ¹⁶ *ibid.* p. 115. ¹⁷ *ibid.* p. 116. ¹⁸ *ibid.* p. 117. ¹⁹ *ibid.* p. 118. ²⁰ *ibid.* p. 119. ²¹ *ibid.* p. 120. ²² *ibid.* p. 121. ²³ *ibid.* p. 122. ²⁴ *ibid.* p. 123. ²⁵ *ibid.* p. 124. ²⁶ *ibid.* p. 125. ²⁷ *ibid.* p. 126. ²⁸ *ibid.* p. 127. ²⁹ *ibid.* p. 128. ³⁰ *ibid.* p. 129. ³¹ *ibid.* p. 130. ³² *ibid.* p. 131. ³³ *ibid.* p. 132. ³⁴ *ibid.* p. 133. ³⁵ *ibid.* p. 134. ³⁶ *ibid.* p. 135. ³⁷ *ibid.* p. 136. ³⁸ *ibid.* p. 137. ³⁹ *ibid.* p. 138. ⁴⁰ *ibid.* p. 139. ⁴¹ *ibid.* p. 140. ⁴² *ibid.* p. 141. ⁴³ *ibid.* p. 142. ⁴⁴ *ibid.* p. 143. ⁴⁵ *ibid.* p. 144. ⁴⁶ *ibid.* p. 145. ⁴⁷ *ibid.* p. 146. ⁴⁸ *ibid.* p. 147. ⁴⁹ *ibid.* p. 148. ⁵⁰ *ibid.* p. 149. ⁵¹ *ibid.* p. 150. ⁵² *ibid.* p. 151. ⁵³ *ibid.* p. 152. ⁵⁴ *ibid.* p. 153. ⁵⁵ *ibid.* p. 154. ⁵⁶ *ibid.* p. 155. ⁵⁷ *ibid.* p. 156. ⁵⁸ *ibid.* p. 157. ⁵⁹ *ibid.* p. 158. ⁶⁰ *ibid.* p. 159. ⁶¹ *ibid.* p. 160. ⁶² *ibid.* p. 161. ⁶³ *ibid.* p. 162. ⁶⁴ *ibid.* p. 163. ⁶⁵ *ibid.* p. 164. ⁶⁶ *ibid.* p. 165. ⁶⁷ *ibid.* p. 166. ⁶⁸ *ibid.* p. 167. ⁶⁹ *ibid.* p. 168. ⁷⁰ *ibid.* p. 169. ⁷¹ *ibid.* p. 170. ⁷² *ibid.* p. 171. ⁷³ *ibid.* p. 172. ⁷⁴ *ibid.* p. 173. ⁷⁵ *ibid.* p. 174. ⁷⁶ *ibid.* p. 175. ⁷⁷ *ibid.* p. 176. ⁷⁸ *ibid.* p. 177. ⁷⁹ *ibid.* p. 178. ⁸⁰ *ibid.* p. 179. ⁸¹ *ibid.* p. 180. ⁸² *ibid.* p. 181. ⁸³ *ibid.* p. 182. ⁸⁴ *ibid.* p. 183. ⁸⁵ *ibid.* p. 184. ⁸⁶ *ibid.* p. 185. ⁸⁷ *ibid.* p. 186. ⁸⁸ *ibid.* p. 187. ⁸⁹ *ibid.* p. 188. ⁹⁰ *ibid.* p. 189. ⁹¹ *ibid.* p. 190. ⁹² *ibid.* p. 191. ⁹³ *ibid.* p. 192. ⁹⁴ *ibid.* p. 193. ⁹⁵ *ibid.* p. 194. ⁹⁶ *ibid.* p. 195. ⁹⁷ *ibid.* p. 196. ⁹⁸ *ibid.* p. 197. ⁹⁹ *ibid.* p. 198. ¹⁰⁰ *ibid.* p. 199. ¹⁰¹ *ibid.* p. 200. ¹⁰² *ibid.* p. 201. ¹⁰³ *ibid.* p. 202. ¹⁰⁴ *ibid.* p. 203. ¹⁰⁵ *ibid.* p. 204. ¹⁰⁶ *ibid.* p. 205. ¹⁰⁷ *ibid.* p. 206. ¹⁰⁸ *ibid.* p. 207. ¹⁰⁹ *ibid.* p. 208. ¹¹⁰ *ibid.* p. 209. ¹¹¹ *ibid.* p. 210. ¹¹² *ibid.* p. 211. ¹¹³ *ibid.* p. 212. ¹¹⁴ *ibid.* p. 213. ¹¹⁵ *ibid.* p. 214. ¹¹⁶ *ibid.* p. 215. ¹¹⁷ *ibid.* p. 216. ¹¹⁸ *ibid.* p. 217. ¹¹⁹ *ibid.* p. 218. ¹²⁰ *ibid.* p. 219. ¹²¹ *ibid.* p. 220. ¹²² *ibid.* p. 221. ¹²³ *ibid.* p. 222. ¹²⁴ *ibid.* p. 223. ¹²⁵ *ibid.* p. 224. ¹²⁶ *ibid.* p. 225. ¹²⁷ *ibid.* p. 226. ¹²⁸ *ibid.* p. 227. ¹²⁹ *ibid.* p. 228. ¹³⁰ *ibid.* p. 229. ¹³¹ *ibid.* p. 230. ¹³² *ibid.* p. 231. ¹³³ *ibid.* p. 232. ¹³⁴ *ibid.* p. 233. ¹³⁵ *ibid.* p. 234. ¹³⁶ *ibid.* p. 235. ¹³⁷ *ibid.* p. 236. ¹³⁸ *ibid.* p. 237. ¹³⁹ *ibid.* p. 238. ¹⁴⁰ *ibid.* p. 239. ¹⁴¹ *ibid.* p. 240. ¹⁴² *ibid.* p. 241. ¹⁴³ *ibid.* p. 242. ¹⁴⁴ *ibid.* p. 243. ¹⁴⁵ *ibid.* p. 244. ¹⁴⁶ *ibid.* p. 245. ¹⁴⁷ *ibid.* p. 246. ¹⁴⁸ *ibid.* p. 247. ¹⁴⁹ *ibid.* p. 248. ¹⁵⁰ *ibid.* p. 249. ¹⁵¹ *ibid.* p. 250. ¹⁵² *ibid.* p. 251. ¹⁵³ *ibid.* p. 252. ¹⁵⁴ *ibid.* p. 253. ¹⁵⁵ *ibid.* p. 254. ¹⁵⁶ *ibid.* p. 255. ¹⁵⁷ *ibid.* p. 256. ¹⁵⁸ *ibid.* p. 257. ¹⁵⁹ *ibid.* p. 258. ¹⁶⁰ *ibid.* p. 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which the Greeks (apparently) derived from the Babylonians,¹ and which the later Egyptians borrowed from the Greeks.² It is said indeed to have been, like that, duodecimal;³ but the names of the groups, and probably the groups themselves, were, at any rate for the most part,⁴ different. Hence there is much difficulty in interpreting the older astronomical monuments of Egypt, it being seldom possible to identify the stars mentioned under their obscure and strange nomenclature.⁵

The ordinary Egyptian year consisted, like our own ordinary year, of 365 days, but was divided differently. It contained twelve months, each of thirty days, after the expiration of which, at the close of the year, five days were intercalated.⁶ All ordinary reckoning was by this year; and even the festivals followed it, with the result that in the course of time they circled round the entire range of the seasons, the festival which was properly a summer one becoming in turn a spring festival, a winter, and at autumn one. This effect followed from the omission from the calendar of the quarter-day by which the true solar year is in excess of 365 days, or of any compensation for it, such as is furnished by the extra day of our leap-years. Still,

¹ See the author's *Ancient Monuments*, vol. ii. p. 373.

² The names of Demeter and Ceres which the ancient Egyptians were regarded as Greek Egyptians are now given to the Egyptian goddesses and temples connected with the Egyptian grain-crops. No other ancient Egyptian monuments are distinguished under

³ Herodotus, *Ancient Egypt* vol. i. p. 241.

⁴ Achilleus Tatius says (*Phrygia* p. 165) that the Greeks and Romans

borrowed the name of the Balance from the Egyptians.

⁵ Lénormant, *Manuel d'Histoire Ancienne* vol. i. p. 221.

⁶ Herodotus 2. 35. Strabo (*Geograph.* p. 121) says that he never found the five intercalary days added to the twelfth month belonging to the twelfth day of the month. (*Ancient Egypt* vol. i. p. 291.)

⁷ This is distinctly stated by Germanus (*Dialog. in Arate Phænomen.* § 6).

this excess appears to have been known to the Egyptians, whose 'Sothic Cycle' was founded upon it. This was a period of 1,461 vague, or 1,460 true years, which was certainly recognised by the later Egyptians,¹ and is believed to be indicated by monuments of the Ptolemæic time.² It was called by the Egyptians *Sothic*, because they fixed its commencement at a date when the Dog Star, which they called *Sothis*, rose heliacally, on the first day of the month *Thoth*, which was the beginning of their year. Now *Sothis* rose heliacally in Egypt, on the first of *Thoth*, in the years B.C. 2782 and 1322, and again in A.D. 138. This millennium year was certainly known to the Egyptians as the first of a Sothic cycle,³ the year B.C. 1322 was probably so known;⁴ concerning the year B.C. 2782 we have no evidence. On the whole, however, there would seem to be grounds for believing that the Sothic period was known and used even anterior to the time of the nineteenth dynasty, and therefore that the Egyptians had from a remote antiquity advanced so far on the road to accuracy and exactness as to fix the solar year, not at 365, but at 365 $\frac{1}{4}$ days. They do not appear, on the other hand, to have been aware that that estimate is an excess, or to have made any arrangement for neutralising the error such as are carefully provided by the Gregorian calendar now in general use.

The Egyptians also knew the obliquity of the ecliptic to the equator,⁵ and found a way of deter-

¹ Censorin. *De Die Natali*, § 16, p. 127.

² Tac. *Ann.* vi. 23, *Umbrosus* § 15, &c.

³ Censorin § 21.

⁴ See the arguments in Kenrick, pp. 31-3, which, however, did not convince Sir G. C. Lewis.

⁵ Kenrick, *Ancient Egypt*, vol. i. p. 523. *Waddell* is in the author's *Herakleum* vol. i. p. 4. *Pinch* *Temple from the Earliest Times*, p.

⁵ Kenrick p. 34.

maning an *exact* reckoning line.¹ It has been supposed that they were acquainted with the procession of the equinoxes,² but the grounds for this opinion are insufficient. Their astronomy must it is be pronounced on the whole not very advanced, and rather empirical than scientific, rather practical than speculative. Brugsch well says of it, 'Astronomy with the Egyptians was not that mathematical science which calculates the movements of the stars through the construction of grand systems of the heavens. It was rather a collection of the observations which they had made on the periodically recurring phenomena of earth and sky in Egypt, the bearings of which upon each other could not long escape the notice of the priests, who in the clear Egyptian nights observed the brilliant luminaries of their firmament. Their astronomical knowledge was founded on the base of empiricism, not on that of mathematical rigour.'³

The astronomy of the Egyptians seems to have been less tainted with astrology than that of most ancient nations. In their calendar, certain days were reckoned as lucky and others as unlucky in connection with stellar influences,⁴ and horoscopes were occasionally cast for individual as from the general aspect of the stars at their birth,⁵ or from the supposed influence of certain ruling constellations.⁶ But astrology did not hold

¹ Kiepert, p. 422.

² Leveau, *Chronologie des Egyptiens*, pp. 100, 102.

³ Brugsch, *Monuments of Egypt*, pt. p. 19. It is also quoted by Leveau, *Astronomy of the Ancients*, p. 256, not correctly.

⁴ Leveau, *Monuments of History*, 4e volume, p. 1, p. 623.

⁵ Brœ, *Egypte from the Earliest*

Times, v. 147; Herod. ii. 82, 184; Strabo, vi. 16. *The Diosi*, 1. Jan. 1, 1841, v. 14. Lucan, 641.

⁶ We do not say that the horoscope was discovered by observing the exact hour when the natives on the eastern horizon at the moment of birth, even the authors *Herodotus*, v. 1, p. 136, note 2, say, occurred.

in Egypt the place that it held in Bælylonia. If not altogether 'an exotic in the country,' it was at any rate of no great account; a very small proportion of the extant literature bears upon it;¹ and the references made to its employment by the Egyptians in the works of the classical writers are few and scanty.²

In medicine, the Egyptians were regarded by their contemporaries as remarkably advanced,³ and it seems to be certain that they had studied the subject from a remote period. The composition of medical works was assigned by tradition to more than one of the most ancient kings,⁴ while by some these antique productions were regarded as composed by one of the native deities.⁵ All physicians were expected to study them, and were required to employ the prescribed remedies, and in no case to resort to others, unless the regularly authorised prescriptions proved unavailing. Any transgression of this rule of practice, if followed by the death of the patient, was a capital offence.⁶ It is evident that, under such a system, while rash experiment is would almost certainly be prevented, the progress and improvement of the healing art would suffer no considerable hindrance. Still, medical knowledge seems to have, notwithstanding, progressed. Homer praised the skill of the Egyptian physicians;⁷ and no sooner did the Persian kings become masters of Western Asia

¹ See Lewis, *Antiquities of the Ancients*, p. 30).

² A 'papyrus' contains a calendar of lucky and unlucky days, which has probably an astrological origin. Otherwise the only hint is much nearer to the Egyptian remains, there is no hint that comes under the head of astrology.

³ See Lewis, *Antiquities of the Ancients*, pp. 30) 4 and compare

the references to astrology on the preceding page. (Herald ii. 82) See also necessary hint in the subject.

⁴ Herod. i. 11. Herod. i. 84.

⁵ Manu. up. *Manu. Ptolemy* (Can. 1. 20).

⁶ *Class. Alex. Strabo vi. p. 770.*

⁷ *Herod. i. 82. Compare* *Antiq. of Pers. ii. 10.*

⁸ *Herod. Od. iv. 270.*

than they had recourse to Egypt for their medical advisers.¹ If it be true that *post mortem* examinations were allowed, and indeed commanded by royal authority,² we can understand that advances would be made in Egypt, since elsewhere there was generally a prejudice against the dissection of the human subject. It is clear also that the subdivision of the medical profession, which prevailed among the Egyptians,³ must have had a tendency, in some respects, to advance medical knowledge by specialising it. On the other hand, such information as has reached us of the treatment actually employed is not of a nature to raise our estimate of the proficiency attained. The monthly use of emetics and clysters for the purpose of purging the body of its ill humours,⁴ though analogous to a practice widely current in Western Europe a hundred years ago, is scarcely one in accordance with modern notions of hygiene. The prescriptions of the medical treatises, so far as they have been deciphered and translated, are absurd, and their physiological views seem to be purely imaginary and fantastic.⁵ On the whole, while there is reason to believe that the science of medicine was better understood in Egypt than in any other country during the period with which we are concerned in this history, the positive knowledge possessed must be pronounced to have been not very considerable.

In one respect, and in one only, do the scientific attainments of the Egyptians seem to have been ready

¹ Herod. ii. 1 and 142.

² Plin. says, *H. N.* lxx. 53. 'In Egypto, regibus corpora mortuorum ad examinandum morbos imperia habet &c.'

³ Herod. ii. 94. According to this writer, besides dentists and cooks the Egyptians possessed

doctors who treated diseases of the eye, ear, nose, throat, &c. the head only, and so of other parts of the body. He even goes so far as to say that each physician treated only one member.

⁴ Herod. i. 77. Plin. *Sec. Hist.* l. c.

⁵ See above pp. 150-1.

great and surprising. Their engineering science is certainly most remarkable, and, though it has perhaps been, like their sculpture, over-praised,¹ yet beyond dispute there is much in it that is truly deserving of our warm admiration. In their cutting of hard materials, in their finished polish of surfaces, in their exact production of whatever angle they required, in their perfect fitting of stone to stone, and again in their power of quarrying, transporting, and raising into place enormous masses, this ancient people was, and still is, unsurpassed. In stone-cutting the results attained are with reason declared to equal those which are effected at the present day by the aid of gunpowder and of steam machinery in the quarries of Aberdeen.² In mechanical skill their great works are as perfect as anything that has ever been produced since.³ In massiveness of construction they far exceed all that any other nation has ever attempted. The engineering student is naturally lost in admiration when he contemplates the huge masses so prodigally employed by the Egyptians in their temples, their palaces, and their tombs—blocks of stone thirty or forty feet long, used in walls or for the lintels of doors—obelisks weighing from 200 to 450 tons, each a wonder to the Western world, but in Egypt a common ornamentation, sometimes set up in avenues—monolithic chambers and colossi weighing 800 tons⁴

and all apparently moved with ease to the point required, as though there were no mechanical difficulties whatsoever in the transportation. At the first blush, one is apt to suppose that practical mechanics must

¹ See *Pyramids of Gizeh*, vol. 1. ² See *Perkinson Hist. of Archæol.*
 1. p. 365, also in *Learn. & Hunt. Institute*, vol. 1. p. 122 (quoted above,
 for vol. 1. p. 121). p. 207.
³ See *ibid.* 1. p. 121. ⁴ See *ibid.* 1. pp. 237-8.

have been profoundly studied and pushed to great perfection by a people which could with such apparent ease produce such an enormous number of colossal works. But such accounts as we obtain from the classical writers of the manner in which their grandest achievements were effected, and such representations as they have themselves left us of their methods of proceeding, are calculated to dispel these ideas, and to lower very considerably our estimate of their mechanical science. The transportation of the largest colossus was effected by the simple plan of attaching ropes to them in front and dragging the enormous mass by main force from the quarry where it was hewn to the place where it was intended to set it up.¹ Human muscular power was the motive force used, and scarcely any mechanical art or expedients were employed to facilitate the operation. No levers were made use of, so far as appears, nor rollers.² Beyond the rounding off in front of the sledge whereon the colossus was placed, and the lubricating of the ground over which it had to be dragged by some oily substance, no ingenious contrivance was had recourse to. Sheer strength accomplished the object aimed at, which must have been achieved slowly,³ painfully, and with much waste of power. It is difficult to persuade oneself that horrible accidents did not occur with some frequency, when blocks of such an

¹ Wilkinson, *Ancient Egyptians*, vol. iii. pp. 320-3, and compare the author's *Hieroglyphs*, vol. ii. pl. c. vi. p. 177.

² Levers and rollers were known to the Egyptians at the time of Sesostris's reign (1850), and were employed by them in the transport of stones. See Layard's *Niniveh and Babylon*, pt. i. pp. p. 112, and

compare the author's *Assyrian Monuments*, vol. i. p. 402. Last ed.

³ On the time consumed in the transportations of the larger masses, see Herod. ii. 173, who says that it took three years to convey a certain obelisk from its quarry near Memphis to the base in the Delta. Twelve thousand men were employed in effecting the transport.

enormous size and weight were moved long distances by large gangs of human labourers.¹

The rousing into place of obelisks, lintels of doors, and roofing blocks, such as those which cover in the sepulchral chamber of the Great Pyramid,² must have called into play some larger amount of mechanical art, and can scarcely have been managed without machines. It is certainly curious that machines are nowhere represented in the Egyptian sculptures;³ but Herodotus tells us that they were really employed in the construction of the pyramids,⁴ and modern observation confirms his statement.⁵ The machines may have been simple, or they may have been complex. As we have no representations or descriptions of them, it is impossible to determine their character. But at any rate they were such that works, difficult of execution even at the present day, were accomplished by them. Obelisks of the largest size were emplaced upon their pedestals successfully; pyramids were laid up to the height of nearly 500 feet; temples were roofed in with huge masses of limestone or granite. Whatever were the means employed, the ends were most certainly effected, and the lower the opinion which we form of the mechanical appliances in use, the higher must be our admiration of the skill which, with such poor means, produced such vast results.

¹ The recurrence of accidents in the rock Heliopolis of the stones which Herodotus the largest was ascribed to the rate wrought by the men which above referred to. It was evidently out of place and "some said that one of the workers was killed in the way the stone was crushed and killed by it, and it was the reason of its being left where it stood" in

his day. (See Herod. ii. 175, ad fin.)

² See above, p. 264.

³ We never notice the *Antiquities of Egyptus*, vol. iii. pp. 125, 124, &c.

⁴ Herod. ii. 175. The contrary statement of Diodorus who lived more than five hundred years later, is of no weight.

⁵ See above, p. 296, note¹.

CHAPTER X.

RELIGION.

Large share occupied by Religion in the life of the Nation—Easteric and Kesteric Systems. Nature of the Easteric Religion. Opinions concerning God, concerning Evil, and concerning the Soul. Easteric Religion. Local origin of the Priesthood. Egyptian Mythology. Ammon—Kneph—Ehevis—Isis—Hathor—Ment—Sati. North. The Sun-Gods, Ra—Osiris, &c. Oriental Myths. Venus Deities—Ather, Loo, Khons, Thoth, &c. Powers of Ebn, Set, Nubi—Tauris, Bes, Ajup. Genii—Anubis, Anakt, Hup, &c. Orders of Priests. Priests. Character of the Worship—Prayers, Hymns, Sacrifices. Animal Worship. Apis, Mnevis, and other Bulls—Monophyllite Cows. Origin of the Animal Worship. Natural Aspect of the Religion—Festivals, Processions, and Worship of Anubis. The Mysteries.

Tout en Egypte portait l'empreinte de la Religion. LEBRONNIER. *Manuel d'Histoire du monde de l'Orient*, vol. 1, p. 221.

THE most important element in the thought of a nation, that which beyond all else forms and influences its character, which underlies all its customs, and comes to the surface in ten thousand various and surprising ways, is its Religion. The Egyptians were profoundly religious. What most struck Herodotus, when, in the middle of the fifth century before our era, he visited the country, was the extreme devotion of its inhabitants. 'The Egyptians,' he says,¹ 'are religious to excess, far beyond any other race of men;' and, accordingly, the greater portion of his description of Egypt is occupied with an account of the priests, the temples, and the

¹ Herod. ii. 27, ad init.

religious ceremonies.¹ We have seen that, in the architectural remains, the Temple dominates over the Palace, and is itself dominated by the Tomb,² both the Temple and the Tomb being the expression of religious ideas. Everywhere in Egypt gigantic structures appeared themselves into the air, enriched with all that Egyptian art could supply of painted and sculptured decoration, dedicated to the honour, and bearing the sacred name, of some divinity. The great temple of each city was the centre of its life. A perpetual ceremony, of the richest kind went on within its walls, along its shady corridors, or through its sunlit courts—long processions made their way up or down its avenues of sphinxes—incense floated in the air—strains of music resounded without pause—all that was brightest and most costly met the eye on every side—and the love of spectacle, if not deep religious feeling, naturally drew to the sanctuary a continual crowd of worshippers or spectators, consisting partly of strangers, but mainly of the native inhabitants, to whom the ceremonies of their own dear temple, their pride and their joy, furnished a perpetual delightful entertainment.³ At times, the temple limits were overpassed, and the sacred processions were carried through the streets of the town, attracting the gaze of all: or, embarking on the waters of the Nile or of some canal derived from it, goled with stately motion between the houses on either side, a far more brilliant sight than ever.⁴ The calendar was crowded with festivals, and a week rarely passed without the performance of some special ceremony, possess-

¹ Forty-one consecutive chapters of the second Book (chs. 46-86) are entirely devoted to this subject, many of them treating of the 01, 122, 188, and 144 0.

² See above, ch. vii pp. 162-214, &c.

³ See Wilkinson, *Ancient Egypt*, i. 120, p. 141.

⁴ Herod. ii. 60.

CHAPTER X.

RELIGION.

Large share occupied by Religion in the Life of the Nation—Eastern and Eastern Systems. Nature of the Eastern Religion. Opinions concerning God, concerning Evil, and concerning the Soul. Eastern Religion—Tend origin of the Polytheism Egyptian Pantheon—Ammon—Knebet—Khem—Ptah—Mout—Sati—Neith—the Sun-Gods, Ra, Thorus, &c. Oural Myths. Minor Deities—Ather, Imo, Khons, Thoth, &c. Powers of Evil, Set, Neph Taweret, Bes, Ajsop. Genii, Anubis, Anket, Hapi, &c. Orders of Priests. Temples. Character of the Worship. Prayers, Hymns. Sacrifices. Animal Worship. Apes, Hares, and Bats Bulls—Monomorphite View. Origin of the Animal Worship. Outward Aspect of the Religion—Festivals, Processions, and Worship of Ancestors. The Mysteries.

Tout en Egypte portait l'empreinte de la Religion. — LÉONCE MANNET *Manuel d'Histoire Ancienne de l'Orient*, vol. 1, p. 321.

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¹ Herod. ii. 57, ad init.

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¹ Forty-one onomastical chapters of the Second Book (chs. 20-70) are entirely devoted to this subject, which is further treated in chs. 10, 122, 130, and 144-6.

² See above, ch. vii. pp. 162, 214, &c.

³ See Wilkinson *Ancient Egypt*, vol. iv. p. 111.

⁴ Herod. ii. 60.

ing its own peculiar attractions. Foreigners saw with amaze the constant round of religious or semi-religious ceremonies, which seemed to know no end, and to occupy almost incessantly the main attention of the people.

Nor was the large share which religion had in the outer life of the nation the sole or the most important indication of the place which it held in their thoughts and regards. Religion permeated the whole being of the people. Writing was so full of sacred symbols and of allusions to the mythology that it was scarcely possible to employ it on any subject which lay outside the religion. Literature and science were little more than branches of theology. The arts were scarcely employed for any other purpose than with a view to worship, and for the glorification of some god or of some deified monarch. Religious laws and precepts were so numerous, so multifarious, that it was impossible to exercise a profession, or even to obtain subsistence and provide for one's daily wants, without having constantly present to the memory the regulations established by the priests. Every province had its special divinities, its own peculiar rites, its special sacred animals. It even seems as if the sacerdotal element had presided at the original distribution of the country into nomes or cantons, and that these were, at the outset, not civil, but religious divisions.*

To understand the Egyptians, it is thus absolutely necessary to have something like a clear idea of their religion. The subject is, no doubt, one of great complexity and considerable obscurity; the views of the best authorities with respect to it still differ to no small

* Lepsius, *Monument d'Histoire Ancienne*, vol. i. p. 323.

extent;¹ but a certain number of characteristic features, belonging to the inner life, seem to have obtained general recognition, while there is a still more complete agreement as to the outward presentation of the religion in the habits and notions of the people. In the present sketch, mere speculation will be, as far as possible, avoided, and only those conclusions set forth, with regard to which there is something like a general accord among the persons best acquainted with the Egyptian remains, whether sculptured or literary.

First, then, it appears to be certain that the Egyptian religion, like most other religions in the ancient world, had two phases or aspects:² one, that in which it was presented to the general public or vast mass of the population; the other, that which it bore in the minds of the intelligent, the learned, the initiated. To the former it was a polytheism of a multitudinous, and in many respects of a gross, character, to the latter it was a system combining strict monotheism with a metaphysical speculative philosophy on the two great subjects of the nature of God and the destiny of man, which sought to exhaust those deep and unfathomable mysteries. Those who take the lowest views of the Egyptian religion³ admit that "the idea of a single

¹ Compare Lepsius, *Die Völkerverbreitung in Ägypten*, p. 100; Brugsch, *Ägypt. Myth.*, v. 1, pp. 333-334; v. 17, pp. 305-306; Lepsius, *Monat.*, vol. 1, pp. 520-521; Brugsch, *Ägypt.*, 'Einführung,' p. ix-xi; *Lehrbuch der Ägypt. Myth.*, pp. 11-21; and Dr. Brugsch, *Prinzipien der Ägypt. Mythologie*, p. 100.

² Lepsius, *l. c.*, strongly and well. Brugsch, *consp. partim*, dans la préface, et y joint en outre deux exemples, l'un à l'usage des classes populaires, qui traitent

que la forme extérieure de la doctrine exotérique, et présentait un caractère assemblage des plus grossiers, et l'autre, qui traitait profondément la science religieuse, renfermait quelques dogmes plus relevés et formait une sorte de théologie savante au sein de laquelle se présentaient la grande idée de l'unité de Dieu' (*Monat. d. Myth. & Archæol.*, vol. 1, p. 521-522).

As Dr. Brugsch has said, we find that the religion of the Egyptians

self-existent deity' was involved in the conceptions which it set forth, and is to be found not unfrequently in the hymns and prayers of the Ritual.² It is impossible that this should have been so, unless there were a class of persons who saw behind the popular mythology, understood its symbolical or metaphysical character, and were able in this way to reconcile their conformity to the established worship with the great truths of natural religion which, it is clear, they knew and which they must have cherished in their heart of hearts.

The primary doctrine of the esoteric religion undoubtedly was the real essential Unity of the Divine Nature. The sacred texts taught that there was a single Being, 'the sole producer of all things both in heaven and earth, Himself not produced of any'—'the only true living God, self-originated'—'who exists from the beginning'—'who has made all things, but has not Himself been made.'³ This Being seems never to have been represented by any material, even symbolical, form.⁴ It is thought that He had no name, or, if He had, that it must have been unlawful either to pronounce or write it.⁵ He was a pure spirit, perfect in every respect—all wise, almighty, supremely good.

consisted of an extended polytheism represented by a series of local groups (*Genius loci* Museum, p. 45) and holds moreover that 'their religion to which we were chiefly conversant, with the worship of the Sun' (*Ancient Egypt*, Introduction, p. 21.)

² Birch, *Goods to Museum*, l. c.

³ Birch, *Egypt from the Earliest Times*, Introduction, p. x.

⁴ Leconte de Lisle, *Monum.*, vol. i. p. 222. Compare *Maxims of the Past* with phrases as the following are frequent—'Hail to the

One in his works, single among the gods, 'Chief of all the gods,' 'Father of the gods,' 'Maker of the gods,' 'Lord of the gods,' 'The One maker of every thing'—the One alone with a just, the true being of gods.' See *Maxims*, pp. 125, 22, vol. ii. pp. 100, 100, vol. vi. p. 110, &c.)

⁵ Wiedemann, *Ancient Egyptians*, vol. iv. p. 178.

⁶ Ibid. Curiously enough these high thoughts are ideas not a priori in the later times, where they are manifestly inapplicable, as to the

The gods of the popular mythology were understood, in the esoteric religion, to be either personified attributes of the Deity, or parts of the nature which He had created, considered as informed and inspired by Him. Nun or Kneph represented the creative mind, Phthah the creative hand, or act of creating; Maut represented matter, Ra the sun, Khons the moon, Seb the earth, Khem the generative power in nature, Nat the upper hemisphere of heaven, Athor the lower world or under hemisphere; Thoth personified the Divine wisdom; Ammon, perhaps, the Divine mysteriousness or incomprehensibility; Osiris (according to some) the Divine goodness. It is difficult in many cases to fix on the exact quality, act, or part of nature intended; but the principle admits of no doubt. No educated Egyptian priest certainly, probably no educated layman, conceived of the popular gods as really separate and distinct beings. All knew that there was but one God, and understood that when worship was offered to Khem, or Kneph, or Phthah, or Maut, or Thoth, or Ammon, the One God was worshipped under some one of His forms or in some one of His aspects. It does not appear that in more than a very few cases did the Egyptian religion, as conceived of by the initiated, deify created beings, or constitute a class of secondary gods who owed their existence to the supreme God. Ra was not a Sun Deity with a distinct and separate existence, but the supreme God acting in the sun,

Who-fled, of whom we read in one
of the hymns.

He is not known to mortal
He is the secret
His name is not known
No throne but his is filled with painted
signs.

And again:

Unknown is his name in Heaven
He dwells not to suffer his name,
Vain are all representations.

(See *Records of the Past*, vol. v pp.
106-113 with Canon Cook's com-
ment, p. 109)

making His light to shine on the earth, warming, cherishing, and blessing it, and so Ra might be worshipped with all the highest titles of honour,¹ as indeed might any god.² except the very few which are more properly called *genui*, and which corresponded to the angels of the Christian system. Such as Anubis, the conductor of souls in the lower world,³ and such probably are the four 'genii of the dead,' Anset, Tonnutei, Hapi (Apsu), and Kebhsnuf, who perform so conspicuous a part in the ceremonial of Ament.⁴

It is difficult to decide what were the esoteric views of the Egyptians with regard to Evil. Several deities, as Set or Sutekh, Nubi, or (as Wilkinson reads the name) Umbo,⁵ and Apep or Apophis, the great serpent, seem to be personifications of evil; and the strongest antagonism is represented as existing between these and the favourite divinities of the Egyptians, as Ammon, Khem, Ptah, Ra, Osiris: but whether, as among the Persians,⁶ two original Principles, one of Good, and the other of Evil, were intended, or whether Evil was viewed as 'a necessary part of the universal system, inherent in all things equally with good,'⁷ and so as one aspect of the Divine nature, is to some extent doubtful. It is hard to believe that, if the pantheistic notion, by which Sin and Evil generally are

¹ In the 'Litany of Ra' translated by M. L. and N. de M. *Revue de l'Égypte*, vol. x, pp. 105-106. Ra is called 'the Supreme Power,' 'the master of the land and the sea,' 'the only ONE,' 'the supremely great one,' 'the great one that creates the gods,' 'the great eldest one,' and the like.

² Even the Sun-God as we have seen (see above, p. 314 n. 1) can be addressed as if the Supreme God.

³ The Horus *propheta* (ἱερεὺς προφήτης) of Ptah, *De la religion*, § 11.

⁴ Wilkinson, *Ancient Egyptians*, vol. x, pp. 70-5. Hansen, *Ägypten*, *Heft*, vol. 1, pp. 430-1.

⁵ *Ancient Egyptians*, vol. iv, pp. 414-16 &c.

⁶ See the author's *Ancient Monuments*, vol. 4, pp. 361-7, and vol. 5, p. 318-9.

Wilkinson, vol. iv, p. 420.

considered to be equally of the essence of God with goodness, and been the real belief of the Egyptian priesthood, their protests in favour of virtue and against vice of all kinds could have been so strong and earnest as they are¹. It is also difficult to imagine that the priests would have allowed the general obliteration of the monumental emblems of Set, which is noticed by Egyptologists,² if they had viewed him as really an aspect of the Supreme Being. Perhaps the Egyptian priests at no time thought out the problem of the origin and nature of evil, but were content with indistinct and hazy notions upon the subject. Perhaps their views varied at different times, including during the earlier ages to the pantheistic doctrine, in the later to the Persian tenet of Two Principles.³

The continuance of the soul after death, its judgment in another world, and its sentence according to its deserts, either to happiness or suffering, were undoubted parts both of the popular and of the more recondite religion. It was the universal belief that, immediately after death, the soul descended into the lower world and was conducted to the Hall of Truth (or 'of the Two Truths'),⁴ where it was judged in the presence of Osiris and the forty-two demones, the 'Lords of Truth' and judges of the dead. Anubis, 'the director of the weight,'⁵ brought forth a pair of scales, and, placing in one scale a figure or emblem of Truth, set in the other a vase containing the good

¹ See above, pp. 104-109-40, &c.

² WILKINSON, *Ancient Egyptians*, vol. iv pp. 418-19. BROWN, *Egypt's Place*, vol. i p. 443, &c.

³ The inscription of Set and his children on the monuments in the earlier times, and their subsequent

obliteration, imply at any rate a serious change of opinion.

⁴ *Return of the Dead*, ch. cxiiv (BUNSEN, vol. v, p. 267).

⁵ WILKINSON, *At E.* vol. iv p. 316.

actions of the deceased. Thoth standing by the scale, with a tablet in his hand, whereon to record the result.¹ According to the side on which the balance inclined, Osiris delivered sentence. If the good deeds preponderated, the blessed soul was allowed to enter the 'boat of the sun,'² and was conducted by good spirits to Auhu (Elysium), to the 'pools of peace,'³ and the dwelling place of Osiris. If, on the contrary, the good deeds were insufficient, if the ordeal was not passed, then the unhappy soul was sentenced, according to its deserts, to begin a round of transmigrations in the bodies of more or less unclean animals,⁴ the number, nature, and duration of the transmigrations depending on the degree of the deceased's demerits, and the consequent length and severity of the punishment which he deserved, or the purification which he required. Ultimately, after many trials, if purity was not attained, the wicked soul underwent a final sentence at the hands of Osiris, Judge of the Dead, and, being pronounced incurable, suffered complete and absolute annihilation.⁵ The good soul, having first been freed from its infirmities by passing through the basin of purgatorial fire guarded by the four ape-faced genii⁶

¹ These deities are represented with a certain number of various attributes. Anubis is usually depicted with a more or less long snout, and is sometimes the guardian of the entrance to the tomb. He is usually depicted with a black jackal's head, and is usually depicted with a black jackal's head, and is usually depicted with a black jackal's head.

² *Book of the Dead* ch. cxxix (Bunsen vol. i p. 268).

³ *Book of the Dead* ch. cxxix (Bunsen vol. i p. 268).

⁴ *Book of the Dead* ch. cxxix (Bunsen vol. i p. 268).

recovered to earth by Anubis, a black dog, guarded by snakes and crocodiles, and is usually depicted with a black jackal's head, and is usually depicted with a black jackal's head.

⁵ *Book of the Dead* ch. cxxix (Bunsen vol. i p. 268).

⁶ *Book of the Dead* ch. cxxix (Bunsen vol. i p. 268).

and then made the companion of Osiris for 3,000 years, returned from Amenti, re-entered its former body, rose from the dead, and lived once more a human life upon earth. This process was reiterated until a certain mystic cycle of years became complete, when finally the good and blessed attained the crowning joy of union with God, being absorbed into the Divine Essence, and thus attaining the true end and full perfection of their being.¹

Such, in outline, was the general belief of educated Egyptians upon the highest subjects of human thought—the nature of God, and the ultimate destiny of man. On minor points varieties of opinion no doubt existed at different times and in different parts of the country. More especially was there diversity in the arrangements which were made of the Divine attributes and aspects into groups, and the subordination of some of those groups to others, arrangements which became the basis of the well-known disposition of the popular gods into ‘orders,’ forming a sort of divine hierarchy.² It would seem that the selection of attributes and aspects made by the Egyptians was not the result of exact thought or of philosophic analysis, but was casual and partial. The priests of one district made one selection, of another another. Even when the same selection was made, different names were given. The attributes noticed, and separated off, increased in number as time went on, and it was not until a comparatively late period that graduation and arrangement were attempted. Then, in different parts of the country, different views were taken. There must always be much that is

¹ See above p. 153.

ibid. *Herodotus* c. ii. p. 244.

² *Herod.* ii. 145. *Bauer* *op. cit.* p. 140. *Leop. v. d. Hart* *op. cit.* p. 301. *Waddell* *op. cit.* p. 20. *Smith, Egyptian Mythology*, p. 2.

arbitrary in distinctions between the primary and secondary qualities of any existence. When the existence is too mysterious and inscrutable Author of Nature, the arbitrariness is apt to be excessive. Hence the remarkable diversity of the Egyptian groupings, the details of which will be given in a later portion of this chapter.

It has been supposed by some that the Egyptian esoteric religion comprised a recognition of the fact, first made known to mankind distinctly by Christianity, that the Divine nature is a Trinity in Unity. In the seventeenth century Cudworth strongly supported this view;¹ and in modern times it has been favoured by some of those who are opposed to the doctrine and desirous of tracing it to a merely human origin. But the grounds upon which Cudworth rested his belief were long ago examined and refuted by Mosheim,² who showed, in the first place, that the authority on whom the English divine relied was untrustworthy, and, in the second, that he did not make the assertion which was ascribed to him. Modern investigation of the religious books and inscriptions of Egypt confirms the view of Mosheim; for, though in the local worships of the country 'triads' were very numerous, there is not the slightest indication of the Egyptians having possessed any such conception as that of a Trinity in Unity. The Supreme Being was viewed as in his essence absolutely One, and, when divided up, was divided not into three, but into a multitude of aspects. The 'triads' are not groups of persons, but of attributes, the Three are not co-equal, but distinctly the reverse, the third

¹ See his *Intellectual System of the Ancients*, the great work, vol. the *Enquiry*, ch. ix. § 4th. notes to p. 413.

² See Mosheim's Latin trans.,

in the triad being always subordinate; nor is the division regarded as in any case exhaustive of the Divine nature, or exclusive of other divisions. The doctrine of the Trinity is thus in no sense an Egyptian doctrine; and it is quite fanciful to suppose that it even, in any sense, grew out of the Egyptian affection for 'triads,' the doctrine, as has been frequently shown, underlies the most ancient portions of the Pentateuch, and is most reasonably regarded as involved in that primeval revelation which God vouchsafed to our first parents in Paradise.

It is essential to a true conception of the popular Egyptian religion that we recognize the fact that the polytheistic system ultimately adopted grew up gradually, its various parts having originated separately in different portions of the country.¹ The geographical conformation of Egypt has a natural tendency to produce separation; and, historically, it seems certain, not only that, owing to its conformation, Egypt was at various times divided into several distinct kingdoms, but that originally *all* the nomes were distinct communities, having their peculiar customs and ideas, among which the most markedly peculiar were those connected with religion. No doubt 'a certain unity of religious conception' prevailed throughout the whole country; but this unity, as has been well said,² 'was rather a national agreement in the mode of expressing the religious sentiment common to mankind' than any more definite acceptance of a single religious system. Egyptian worship and gods were, primarily, local, and the Pantheon was gradually formed by joining


¹ See Bunsen's *Egypt*, vol. ii. pp. 231-6. With more in the auth. *Heroldus*, vol. ii. p. 284, Kourick, *Ancient Egypt*, vol. i. p. 203.

² Kourick, vol. i. p. 204.

together the various local groups and arranging them into a sort of hierarchy. Even these arrangements, though proceeding upon the same principle, were not always uniform: and the chief centres at any rate of religious knowledge in the country had their separate and, to some extent, conflicting systems.¹ In most places there was very slight recognition of any deities, except those of the district, and thus the polytheism, which theoretically was excessive, practically was confined within narrow limits.

In treating of the several Egyptian gods, it will be convenient, first of all, to take them separately, and describe, so far as is possible, their general character and attributes, and then to arrange them in the recognised groups, whether these were strictly local, or such as obtained more widely. The order followed in the general description will be based upon that which, in his later years, was advocated by Wilkinson.²

AMON or AMMON. (Egypt. *Amn*.)

Ammon was the great god of Thebes, the southern Egyptian capital. According to Manetho,³ his name signified 'concealment' or 'that which is concealed,' and this meaning is confirmed both by the fact, which is now certain, that the root *amn*, , in the hieroglyphics has the signification 'to veil,' 'to hide,'⁴ and also by statements in the religious poems of the

¹ Birch, *Ancient Egypt*, 'Introduction,' p. 2.

² See the author's *Hieroglyphics*, vol. ii. pp. 264-7.

³ Ap. Patach, *De Is. et Osir.* § 11. τὸν πολεῖν καλεῖσθαι Πάρι πᾶσι θεοῖσις ὁμοῖον τοῦ Διὸς εἶναι

τὸν Ἄμωνα, Μανέθης μὲν ὁ Σέβας τινος το ἀεχόμενον ὄνομα, οὗ τινος ἐκείνου ὅσα ταῦτα ὁλοῦσθαι τῶν φαντα.

⁴ Birch, *Dictionary of Hieroglyphics* in *Bruce's Egypt*, vol. i. pp. 344-5.

Egyptians¹ We may therefore safely adopt the view of Plutarch,² that the original notion of Ammon was that of a concealed or secret god, one who hid himself and whom it was difficult to find; or, in other words, that the mysterious and inscrutable nature of the Deity was the predominant idea in the minds of those who first worshipped God under this name. Ammon's most common title is *suten neteru*, $\dagger \text{𐤠} \text{𐤢} \text{𐤤}$, 'king of the gods,' and hence he was naturally identified by the Greeks and Romans with their Zeus or Jupiter,³ who alone of their deities had that epithet⁴ He is also called *hek* or *hyd*, 'the ruler.' Other titles borne by him are—'the Lord of Heaven,' 'the Eldest of the Gods,' 'the Lord of the Throne,' 'the Strong Bull,' and 'the Horus sun, of the two Egypts'⁵ To him was dedicated the first mystic region in the other world. Originally, he seems to have been worshipped only in Thebes, but the conquests made by the Theban kings carried his cult southwards into Nubia and even to Meroë⁶ In Lower Egypt, on the other hand, he at no time obtained any acknowledgment. Plutarch taking his place at Memphis, Nuth at Sais, Ra at On or Heliopolis, and other gods elsewhere.

The form under which he was worshipped was that of a man, walking or sitting upon a throne,⁷ and

¹ See especially the hymn to Amen-Ra, appended to vol. II of *Records of the Past*, p. 132, lines 7-10.

² *Notes of men.*

³ *Whom Plutarch is quoted from as the chief deity.*

⁴ *In his name who is Ammon.*

⁵ Compare the *liturgical of the Israel*, ch. xlv., 'O Ammon, I beg to know thy name. Hidden is thy name.'

⁶ See the treatise *De Ind. et Orig. Lib.*

⁷ Herod. ii. 42. Diod. Sic. i. 13, Plutarch. *loc. cit.*

⁸ In Homer Zeus is *vergin ánter* or *virgo*, as in Virgo Jupiter is 'from pater' or 'hominis autor' etque *Deorum*. No other classical god has this title.

⁹ *Records of the Past*, vol. II, p. 132, and vol. VI, p. 100, Bunsen, *Egypt*, vol. I, p. 300.

¹⁰ Bunsen, *loc. cit.*

¹¹ See Rosellini, *Mon. del Valle*, pl. ix. fig. 1.

crowned with a head-dress, whereof the distinguishing feature was a pair of enormously tall stiff feathers,¹ standing side by side, sometimes plain, sometimes varied by four or five broad black bars.² The colour of his body, when he is painted, is light blue, a tint which has been supposed to indicate his peculiarly exalted and heavenly nature.³ He is clothed in the ordinary Egyptian *shenti* or tunic, a closely fitting garment, reaching from the jaws nearly to the knees, and confined at the waist by a girdle, besides which he wears only a collar, armlets, bracelets, and anklets.



Ammon, ordinary form.

In his hands he ordinarily bears the *ankh* and the sceptre or hooked stick (*was*), the symbols of life and plenty,⁴ to which are added occasionally the crook and flagellum, signs of the divine power to control and punish.

Originally Ammon was quite distinct from Ra, 'the Sun,' no two ideas being more absolutely opposed than those of a concealed god and of the great manifestation of Divine power and great lumina- tor of all things on earth, the solar luminary. But from the time of the

¹ One of Ammon's titles in the hieroglyphs addressed to him is 'Lord of the Feathers,' which is explained in *Records of the Past*, vol. ii. pp. 140, 142, &c.

² In some representations of Ammon, the feathers have been covered with black gold leaf. (See Birch, 30th)

Guide to Museum, p. 12.)

³ Wilkinson, *Ancient Egyptians*, vol. i. p. 240.

⁴ Ibid. vol. iv. p. 207. Brugsch views the *ankh* as the symbol of power (*Egypt's Place*, vol. i. p. 30th).

eighteenth dynasty¹ a union of the two divinities took place, and Ammon was worshipped thenceforth almost exclusively as Ammon-Ra, and was depicted with the solar orb on his head.² This power of amalgamating deities arose, as already explained,³ from the essential monothemism that underlay the Egyptian polytheism.



Ammon-Ra.

Ammon-Kheph.

whereby any two or more attributes or aspects of the Divine nature might be worshipped together. Nor was this the only combination in which Ammon had part. He appears in the sculptures not unfrequently as

BURTON, vol. i. p. 371. *Records of the Past*, vol. i. pp. 361-364. See, vol. iv. p. 11, vol. vii. p. 3, &c. hawk's head, which is proper to it, perhaps we should say, to each deity.
¹ See above, page 315.

² Sometimes he has also the

Ammon-Khem, or Ammon-Kamutef,¹ which has the same force, and has then the form of Khem, with the head dress of Ammon. He is also found occasionally as Ammon-Kneph, and has the ram's head with horns curved downwards. Further, as Ammon Ra, he takes naturally, in some cases, the attributes of Tum, Harma-chis, or Osiris, since they were, as will be explained later, mere forms of the Sun-God, and so readily identical with Ra.

Ammon, as Ammon, had many mystic names. Amongst them were the following:—Iruka, Markala, Ratu, Nasakabu, Tanasa-Tanasa, and Sharishotubata.² The meaning of these terms is uncertain, and it would seem that they were but seldom used. Ammon is ordinarily invoked as 'Amen' or 'Amen Ra,' 'chief' or 'king of the gods,' and 'lord of all earthly things.' The hymns addressed to him are often remarkable for their simplicity and beauty. 'O Ammon,' says one suppliant, 'lend thine ear to him who stands all alone before the tribunal. He is poor; he is not rich. The Court oppresses him: silver and gold (are needed), for the clerks of the book, garments for the servants. There is no other Ammon, that willeth as a judge, to deliver a man from his misery; that, when the poor man comes before the tribunal, maketh the poor to go forth rich.'³ 'Thou art He that giveth bread,' says another, 'to him that has none: that maintaineth the servant of thy house. Let no prince be my defender in my troubles, let not my memorial be placed before

¹ *Decryption, 'Antiquities,'* vol. iii. p. 45, fig. 2.

² *Hymns of the Dead* ch. cxi. In one of the Hymns to Ammon, he is called 'King alone, singular among

the gods, of many names unknown in their number.' See *Records of the Past*, vol. ii. p. 184, § 17.)

³ *Records of the Past*, vol. vi. p. 121.

men. My Lord is my defender; I know his power, He is a strong defender; there is none mighty beside Him. Strong is Ammon, and knoweth how to make answer. He fulfilleth the desire of all those who pray to Him.'¹ As Ammon-Ra, the addresses made to him are more elaborate. One, which has been translated by Mr Goodwin, extends to above two hundred lines, and contains several curious and striking passages, as for instance the following:—

'Hail to thee, Ra, Lord of truth! Whose shrine is hidden, Lord of the gods; Creator, sailing in thy boat; at whose command the gods were made; Tum, the maker of men, that supportest their works, that givest them life, that knowest how one differeth from another; that listenest to the poor who is in distress; that art gentle of heart when a man crieth unto thee; Thou who deliverest the fearful man from the violent, who judgest the poor and the oppressed, Lord of wisdom, whose precepts are wise; at whose pleasure the Nile overflows her banks; Lord of mercy, most loving, at whose coming men live; Opener of every eye, proceeding from the firmament, Cause of pleasure and light, at whose goodness the gods rejoice, their hearts reviving when they see Thee.'²



KNEPH (Egypt *Khnun* or *Nun*)

Kneph was the special god of Elephantine, but he was worshipped also in all the more southern parts of Egypt, in Nubia, and in Ethiopia.³ We are told that his name was identical in meaning with the Greek *πνεῦμα*, 'spirit,' or 'breath.' If we may accept this

¹ *Records of the Past*, vol. v. pp. 60-100.



² *Ibid.* vol. II, p. 131.

³ Wilkinson, *Ancient Egyptians*, v. 1. iv. pp. 231, 235, Bunsen, *Egypt & Phoen.* vol. I. pp. 375-7.

statement on the authority of Plutarch and Diodorus,¹ and regard the root *nm*, , as really equivalent to *nef*, , 'breath,' we must suppose that the original notion of Kneph was that of God as a spirit, moving over matter and breathing into it form and life.² This special notion was, however, soon overlaid and super-



Kneph

seded by the more general one that he was the Creator, and in a peculiar sense the creator of mankind.³ He was also regarded as presiding in some special way over water, which was expressed by *nein*, , as well as by *nu*, , in Egyptian.⁴ In this capacity he

¹ Plutarch, *De Isid. et Osir.* § 20. *Ibid.* Sic. l. 1^o. § 2. Neither

writer mentions Kneph, but both evidently point to him.


² *Comptes Rendus*, 2. 'And the Spirit of God, *nef*, moved

upon the face of the waters.

³ Birch, *Ancient Egypt*, 'Introduction,' p. x.

⁴ See the 'Hieroglyphical Dictionary' in *Ancient Egypt* vol. v pp. 425 and 452.

was 'lord of the inundation.'¹ He had further a position among the gods of the lower world,² which does not belong to Ammon, who may be prayed to by the dead,³ but is in no sense an infernal god.

Kneph was figured as a man walking, like Ammon, but with the head of a ram. This head has commonly two sets of horns, both those curving downwards, which are characteristic of the real animal, and a second pair, spiral, growing from the top of the head, which are properly those of the he-goat.⁴ These latter horns appear also on the head of the sitting god which completes the hieroglyph of Kneph, ; and the form of the entire animal is not unfrequently attached to his name, without (as it would seem) any phonetic force. The he-goat, with spiral horns extended, must therefore be considered as his emblem, though the ram was the animal especially sacred to him. Above and between the spiral horns we see sometimes the asp or uræus, while occasionally that place is occupied by the vase,⁵ which was the main element in his name. In his two hands he bears, like Ammon, the sceptre, *was*, and the emblem of life, *ankh*. His colour is a bright green.⁶

Kneph. is also found with the peculiar crown (*atf*) on his head which more commonly characterises Ra or Chesir, a crown composed of the solar disk, with an

¹ Wilkinson, *A. E.* vol. iv. p. 236.

² Bunsen, *v. l.* i. p. 377. He is here frequently represented in the tombs. (Wilkinson, *A. E.* vol. iv. p. 236.)

³ See the *Ritual*, § clxiii. and *lit.*, and § clxvi.

⁴ So Birch, and Bunsen, *Égypte Anc.* vol. i. p. 375. Wilson, *anc.*

however mistakes, but the long spiral horns are also those of a kind of sheep. *Antiqu. Egyptienne*, vol. iv. pp. 24.

⁵ Wilkinson, *A. E.* vol. iv. p. 237.

⁶ Ibid. p. 241. Bunsen, vol. i. p. 370. *Revue des Monuments de l'Égypte*, p. 127.

ostrich feather on either side, and between the feathers a tall striped conical cap, surmounted by a flower or a tuft.¹ Occasionally, but very rarely, he has for distinctive mark simply the uræus, which is placed on his head, or a little over it.²

The Greeks confused Kneph with Ammon,³ not unaturally,⁴ and some moderns so far agree with them as to consider Kneph 'a form of Ammon.'⁵ This view, however, is not generally accepted, and it would seem to be no otherwise true than in so far as all Egyptian gods were, to the initiated, forms of the Supreme God, and so interchangeable one with another. In the minds of the vulgar, Kneph was as distinct from Ammon as from Ptah or Khem, and had his own temples, his own form, his own colour, his own proper sacrifices, ceremonies, and the like. Though the embodiment of God as a spirit, he was a less spiritual conception than Ammon. His position in the hierarchy was probably between Ammon and Khem, with both of whom he had certain points in common. Less mysterious than Ammon, less remote from matter, essentially immaterial, he was of a more ethereal nature

¹ See a representation in Wilkinson, *At. B.* Suppl. vol. i, p. 21, part of fig. 2, and compare Rosellini, *Monumenti dell'Egitto*, pl. 1, fig. 3, p. 33, and 1, p. 3, fig. 2 &c.

² Wilkinson, *Ancient Egypt*, vol. iv, p. 240. When Herodotus (i. 74) speaks of the horned snake as sacred to the Theban Jupiter (Ammon), he is probably confounding Ammon with Kneph, and the horned snake (crotalus crepitans) with the uræus (coluber bityx).

³ Herodotus in the same chapter in which he identifies the Egyptian Ammon with the Greek Zeus, says that 'the Egyptians give their statues of Zeus the face of a ram' (iii.

42), which is only true of Kneph. Alexander, on his conquest of Egypt, claimed to be the son of Ammon, and therefore adopted the curved ram's horn which marks his statue, and so many of the coins of his successors. Lucian has the phrase 'tortilis curvibus Ammon' (*Phædri* ix. 514), and in Claudian, *In quartum Constantium*, l. 143, Ammon is 'corniger'.

⁴ Since there was but one God in their Pantheon who could well be paralleled with either Ammon or Kneph, and since Ammon was occasionally represented with the head of Kneph. (See above p. 325).

⁵ Birch, *Guide to Museum*, p. 16.

than Khem, whose grosser attributes were not reproduced in him. Bunsen supposes that in order of time Khem was anterior to Kneph,¹ but, if this were so, of which there is no proof, still in idea Kneph must be assigned the precedence. Kneph was the creative spirit, Khem the generative power, Kneph presided over men, Khem over nature. Kneph has higher titles than any which belong to Khem. He was 'the god who made the sun and moon to revolve under the heaven and above the earth, and who created the world and all things in it' — 'the god who forms on his wheel the divine limbs of Osiris' — 'the god who forms the mothers, the progenitresses of the Divine Beings' — 'the sculptor of all men'.² It was not without some reason that Wilkinson originally placed him at the head of the Egyptian Pantheon,³ though ultimately he assigned that place to Ammon.

KHEM. (Egypt *Khem* ⁴ or *Khemî*.)

The full Egyptian idea of Khem can scarcely be presented to the modern reader, on account of the grossness of the forms under which it was exalted. Some modern Egyptologists⁵ endeavour to excuse or palliate this grossness; but it seems scarcely possible that it should not have been accompanied by indecency of thought, or that it should have failed to exercise a corrupting influence upon life and morals. Khem, no doubt, represented to the initiated merely the generative power in nature, or that strange law by which living organisms, animal and vegetable, are enabled to

¹ *Egypt & Nubia*, vol. 3. p. 302.

² *Ibid* p. 377.

³ *Ancient Egyptians*, vol. 1. p. 235-47.

⁴ Some read the hieroglyph of

this god  as Min.

⁵ See Wilkinson *Ancient Egyptians*, vol. 1. p. 202.

reproduce their like. But who shall say it, what exact light he presented himself to the vulgar, who had continually before their eyes the indecent figures under which the painters and sculptors portrayed him? As impure ideas and revolting practices clustered around the worship of Pan in Greece and later Rome, so it is more than probable that with the worship of Khem in Egypt were connected similar excesses. Besides his Priapic or 'athyphalac' form,¹ Khem's character was marked by the assignment to him of the goat as his symbol,² and by his ordinary title, *Ka-mutj*, 'the Bull of his Mother, i. e. of Nature

Apart from the gross feature here noticed, Khem's image may be readily recognised by its being enveloped in swathes, like a mummy, with the exception of the right arm, which is upraised and brandishes the flagellum. Another distinguishing mark of Khem is the long bar which descends to the ground from the back of his head, and seems intended to prevent him from frowning. He wears the same head-dress as Anmon, and has very generally a cross, shaped like the letter X, upon his breast.³

As the god of the vegetable world, Khem is represented generally with trees or plants about him, and the Egyptian kings offer him herbs and flowers, or cut the corn or till the soil in his presence.⁴ The special seat of his worship was Chemmo,⁵ or, more properly, Chemmo, a place which evidently took its name from

¹ Bunsen, vol. v. p. 463.

² Herod. ii. 40. Compare Bunsen, vol. v. p. 374.

³ Wilkinson, *A. E.* Suppl. vol. pl. 20, 72, and 77, part 3. Bunsen, vol. i. pl. 1. *Description*, 'Antiquités,' vol. iii. pl. 14, fig. 4, &c.

⁴ Wilkinson, *A. E.* vol. iv. p. 237. * *Description de l'Égypte*, 'Antiquités,' vol. ii. pl. 11, fig. 3, v. 11, p. 30, fig. 4, &c.

⁵ Herod. ii. 40, with Wilkinson's notes.

him, and which the Greeks appropriately called 'Pan's city' (Panopolis). But he was also worshipped in Thebes, and, to some extent, in Egypt generally. A feast was held in his honour, called 'the bringing forth of Khon,' whereat bulls, geese, incense, wine, and fruit were offered.¹

The titles of Khem are best set forth in an inscription belonging to the time of Darius Hystaspis, which was found in the temple of Ammon at El-Khargeh.² He is there called 'the God Khem, who raises his lofty plumes,³ king of the gods, lifter of the hand,⁴ lord of the crown, powerful, from whom all fear emanates, the Kanuti who resides in the fields, borned in all his beauty, engendering the depths. Like Ammon, he was occasionally identified with the Sun,⁵ the source of warmth and so of all mundane life, and was worshipped as Khem-Ra, or 'Khem, the Sun God.' He is even said in some descriptions⁶ to have been 'engendered by the Sun,' but this can only have been



Khem.

¹ *Records of the Past*, vol. ii p. 55.

² *Ibid.* vol. viii p. 142.

³ The expression is in the tall plumed head-dresses common to Khem with Ammon.

⁴ This marked feature in the representations of Khem has been already noticed (*supra*, p. 332). It


is mentioned by Strabo of Byzantium (*ad voc.* ΠΑΝΟΠΙΟΛΙΣ), who says the hand and whip were 'directed against the moon,' which seems very improbable.

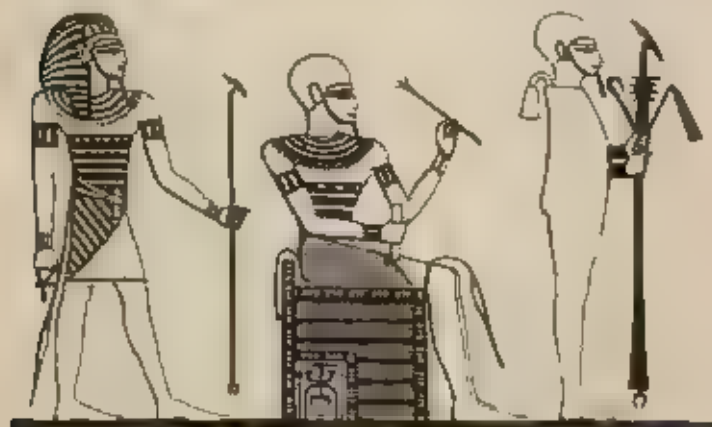
⁵ Wilkinson, *Ancient Egyptians*, vol. i p. 284.

⁶ *Ibid.*

a loose mode of expression, since beyond all doubt he was regarded as a form of the Supreme God, and so as self-originated. Hence one of his titles was 'father of his own father.'

PHTHAH (Egypt. *Ptah*.)

Pthah, , the Egyptian god whom the Greeks identified with their Hephaestus,¹ was the actual physical creator, the 'demiurge,' as the Greeks called him,



Ordinary forms of Pthah or Ptah.

the shaper and framer of the material universe. The special seat of his worship was Memphis, but he was also very generally adored, and figures of him are found in all parts of Egypt. These figures are of three very distinct forms. The commonest is that of a man swathed like a mummy, but with the hands left free, to allow of his holding in front of him the sceptre (*was*) and sign of life (*ankh*), with which is combined, gene-

¹ Herod. ii. 99. iii. 37, 194; *Le Ind. et Oer.* § 10, Hierapollis, dorus *Symposium* i. 67 § 8, Phaturnh, i. 10, &c.

rally, the so-called Nilometer, or emblem of stability. The head is covered with a close fitting cap, and from the drapery behind the neck there comes out a string to which is appended a bell-shaped tassel.¹ Another figure is that of a man walking, dressed in the ordinary tunic (*shenti*), and holding the *ankh* and *was*, only to be distinguished from figures of Ammon by the head-dress, which, instead of the tall plumes, is either the plain cap, or the striped head dress of a king with lappets in front.² The third form is that of a pigmy, naked,³ often with misshapen legs and feet turned inwards, and usually with a scarabeus on the top of the skull. Occasionally this figure is double, with four legs and four arms, hawk-headed at the back and human-headed in front.

The pigmy forms, and certain others—modifications, chiefly, of the second type⁴—are regarded as representing Pthah under a special character, as Pthah Sokari or Pthah-Sokari-Usnis; that is to say, Pthah viewed as having some special connection with Usnis, the lord of the lower world. In the figures which front two ways Pthah would seem to be represented by the human, and Sokari by the hawk-headed, form.⁵ No wholly satisfactory explanation has as yet been given of the reasons for this union; but perhaps they are to be found in the vivifying power of Pthah, and the supposed resurrection of Usnis from the dead.

¹ See W. Branson, *Ancient Egyptian Icons*, Supplement, pl. 23 figs. 1-4 and G. Roussier, *Monuments des Cultes*, pl. 1 fig. 1. Branson, *Egypt's Past*, vol. 1, p. 392. *Descriptions de l'Égypte*, 'Antiquités', vol. 12, pl. 32, fig. 4.

² Wilkinson, pl. 23 figs. 2 and 3; pl. 24, fig. 3, Rosclum Mon.

des Cultes, pl. xxvii, fig. 1, &c.

³ See above, p. 291, and compare Herod. 2. 71. Branson, vol. 1, p. 393. Wilkinson, pl. 24 a, fig. 1, Birch, *Traité de Muséum*, p. 13, *Gardery*, pl. 7 fig. 1.

⁴ See Wilkinson, *A. E.* vol. 1, pl. 24 figs. 1 and 3.

⁵ *Ibid.* vol. 1, p. 254.

which may have been regarded as effected through Phthah's influence.

The principal titles of Phthah are—'the Lord of Truth,' 'the Lord of the World,' and 'the beautiful faced'.¹ He is also called 'the father of the beginnings,' and 'the creator of all that is in the world'.² *Ma*, 'Truth,' is sometimes represented as standing before him; and Jamblichus was no doubt right in saying that he was considered to have created all things, 'not deceptively, but *with truth*'.³ The four-barred emblem of stability is especially characteristic of him, and, unless when he bears the character of Phthah-cokuri, generally appears, either in his hands, on his head, or at his back. It is even used, together with the scarabæus and the solar disk, as emblematic of him, without the addition of any human figure.⁴

The derivation of the word Phthah (Ptah) is, perhaps, doubtful, but the most probable theory connects it with an Egyptian root, *pet h* or *pet-hu*, 'to open'.⁵ Phthah was the great ' opener ' or ' revealer '—the god who brought everything out of the ideal into the actual—who made the previously hidden deity (Ammon) manifest. At Memphis he was the chief, if not the sole, object of worship to the people; and the kings of Thebes, after they became masters of Lower Egypt, were among his ardent devotees, and often called him their ' father '.⁶ His temple at Memphis seems to have been regarded by Herodotus as more magnificent than

¹ Birch, *Guide to Museum*, p. 10. Herodotus, vol. i. p. 262.

² Herodotus, vol. i. p. 264.

³ Jamblichus, *The Mysteries*, iv. 3.

⁴ W. Burton, *Ancient Egyptians*, vol. iv. p. 270.

⁵ Birch, *Guide to Museum*, p. 11.



It is of course quite possible that the Egyptian root *pet-h* has a connection with the Hebrew *ptah*, which in Kabbala is the name assigned to the god.

⁶ See *Records of the Past*, vol. iv. p. 35, vol. viii. pp. 6, 7, 23, &c.

any other in Egypt, though it has now almost wholly disappeared, and the traveller can with difficulty trace its site. Monarch after monarch adorned it with statues and gateways,¹ each seeking to outdo his predecessors, but the ravages of time, and the still more destructive hand of man, have swept away the entire pile, and a single colossus of the second Rameses is almost all that remains to attract attention to the place.²

MAUT. (Egypt. Mut.)

Maut, 'the mother,' which is the meaning of the word, was a 'great goddess,' worshipped especially at Thebes, in connection with Ammon (or Ammon Ra) and Khons. She represented the passive principle in nature, and corresponded to the classical Rhea or Cybele, rather than to Latona, with whom she is identified by Herodotus.³ Among her titles the chief were, 'Lady of Heaven,' 'Queen of the gods,' 'giver of all life for ever,' and 'mistress of darkness.'⁴ In the last-mentioned phrase the darkness intended is not that of night, nor of the Lower World, but the primeval darkness of chaos, ere light was,⁵ which the Egyptians regarded as, in a certain sense, 'the one principle of the universe.'⁶

Maut is expressed in Egyptian either by  or , both forms being phonetic, and the latter emblematic.

¹ Herod. ii. 101, 116, 121, § 1, 136, and 153.

² Brugsch, *Geschichte Ägyptens* p. 47, Wilkinson, *A. E.* vol. iv. p. 599, Lenczmann, *Manuel d'Égypte Ancienne*, vol. i. p. 553: 'Ancien monument de Memphis en subsiste encore le bout.'

³ Herod. ii. 155. I assume the identity of Buto with Mut, although which Wilkinson was doubtful.

(cf. *E.* vol. iv. pp. 271-2, but which is written regard as certain. (See Brugsch, vol. i. p. 579.)

⁴ See *Records of the Past*, vol. iv. pp. 20, 34, vol. vi. p. 71, and Brugsch, l. c.

⁵ Wilkinson, *A. E.* vol. iv. p. 274.

⁶ Diodorus in Cory's *Ancient Fragments*, p. 320.

as well, since the vulture was the Egyptian type of maternity.¹ She is represented by a female figure wearing the *pschent* or double crown, the emblem of sovereignty both over Upper and Lower Egypt, placed upon a cap ornamented with the head, body, and wings of a vulture. Wilkinson notes that the *pschent* is not worn by her as by the Egyptian kings, the one crown placed within the other, but that the two crowns are worn



Maat

side by side,² that of Upper Egypt being nearest to the spectator. In her two hands she bears the *ankh* and either the hooked sceptre (*was*) or else one terminating in a lotus-flower. She is draped in the ordinary close-fitting robe, confined below the breasts by a girdle, and wears a collar, bracelets, and anklets.

In the popular mythology, Maat was the companion and wife of Amen Ra, with whom she is constantly associated in the inscriptions and sculptures.³ The shrew mouse was dedicated to her,⁴ probably as a type of fecundity, or perhaps because it was thought to be blind, and was thus a good representative of darkness.⁵ Besides being worshipped at Thebes, Maat was honoured throughout Nubia, and even in Ethiopia, where her name is often found in the

¹ Hieroglyphes, i. 11.

² Wilkinson, *J. E. vol. iv. p.*

³ *Le grand livre des secrets d'Amon*

see Roussin, *Atlas des Gizeh*, pl.

lxx. fig. 2.

⁴ *Records of the Past*, vol. ix. pp.

xv. 64. vol. vi. pp. 23, 24, 24, &c.

Ross and pl. xlii. fig. 1. xxx. 62.

4. xxxi. fig. 4. lxxvi. fig. 2, &c.

⁵ *Le grand livre*, p. 67.

⁶ Ptolemy, *Symposium*, iv. Q. 3.

Wilkinson, *J. E. vol. iv. p. 273.*

inscriptions.¹ If we may identify her with the Buto of Herodotus, we must add that she was likewise among the principal objects of worship in Lower Egypt, where she had a famous temple and oracle at a city which bore her name, on the western side of the Sebennytic branch of the Nile, about twenty miles from the sea.²

SATI (Egypt *Sat*, or *Sati*.)

Sati stood in the same relation to Kneiph as *Maat* to Ammon-Ra. She was his wife and perpetual companion.³ She had not, however, like *Maat*, the clear and unmistakable character of a goddess of Nature. Rather she appears as a sort of Queen of Heaven,⁴ and was therefore compared by the Greeks to their *Hera*, and by the Romans to their *Juno*.⁵ The special seat of her worship was Elephantine; and she was also acknowledged throughout Nubia and in Ethiopia,⁶ but in Lower Egypt she seems to have been scarcely ever either represented or mentioned. Her name is thought to signify 'a sunbeam,'⁷ and is expressed commonly by



Sati

ⲉⲥ or ⲉⲥ, followed by the form of a goddess

¹ *Records of the Past*, vol. iv. pp. 82, 104, 105, 106, p. 71.

² *Herod. i.* 83, 165, 166, and 166-67.

³ *W. Johnson. A. E. v. d. v. p. 263*, Birch, *Annals to Museum*, p. 15.

⁴ According to Herodotus, the Maat goddess presided over the upper,

top of the firmament of heaven (i. 11).

⁵ The bilingual inscriptions in the temple at Elephantine (see *Herod. i.* 83, 165, 166, and 166-67).

⁶ *W. Johnson. A. E. v. d. v. p. 267*.

⁷ Birch in *Johnson's Egyptology*, p. 165. Birch also says that the

The ordinary representation of Sati is a standing female figure, clothed in a long tight gown, with collar, belt or band, armlets, bracelets, and anklets, as usual, holding in her hands the *ankh* and lotus sceptre, and wearing on her head the crown of Upper Egypt, with cow's horns projecting from it on either side.¹ Sometimes, however, she is found seated on a throne or chair behind her husband, who is above described, but with bare breasts and with a snake projecting in front of her horned crown. When coloured, her tint is of a warm red representing human flesh, her head dress is white, her sceptre, anklets, bracelets, and armlets are green; and her robe is delicately patterned in narrow stripes of blue, green, and white. The throne on which she sits, and its pedestal, are also patterned, or rather diapered, in the same colours.²

SETHI. (*Egypt Net or Nat*)

Sethi, according to the Greeks, corresponded to their Athena;³ and was has a personification of the wisdom or intellect of God. She was the especial goddess of Sais, the chief city of the Delta, where she seems to have been worshipped alone, not as the member of any triad. Her name is written with the two letters NT ($\overline{\text{N}}$), after which follows an emblem, apparently non-phonetic, \llcorner , in which most Egyptologists recognise a shuttle.⁴ Her most usual title was

however of her having any solar character, and the arrow which she holds an oblique in her hand, or *anankh* as it would seem rather to point to a marriage.

¹ Wilkinson, *l. c.* vol. v. p. 270, and Supplement, pl. xx. part 2, fig. 1, Bunsen, vol. i. p. 381, and

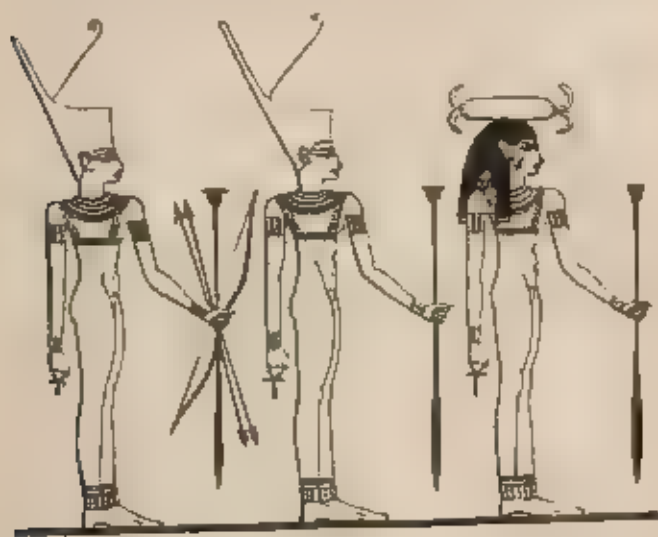
pl. ii. fig. 2.

² See the *Description*, *Antiquités*, vol. i. pl. 10.

³ *I. c.*, tom. p. 21, n. Compare Herod. ii. 108.

⁴ Wilkinson, *Mon. Hieroglyph*, vol. i. *Heb. and Egypt's Place*, vol. i. p. 350, &c.

'Lady of Sais.' She is also called 'the mother,' 'the mistress of heaven,' 'the elder goddess,' and 'the cow that produced the sun'.¹ She is figured, ordinarily, as a female, dressed like Maat and Sati, but wearing the *teshu*, or crown of Lower Egypt, only, on her head.² In her right hand she bears the symbol of life, in her left either the *was* or the lotus sceptre, to which are added in some instances a bow and two arrows.³ Occasionally, instead of the crown, she wears the common



Neith.

female head dress, surmounted by the so-called shuttle.⁴ It is thought that she presided specially over war and weaving.⁵

It is difficult to reconcile with this somewhat prosaic view of Neith the recondite and mystical ideas

¹ Rossetti, *loc.*

² Rossetti, *Mon. del. Culto*, p. 1 and 2.
³ fig. 2.

⁴ Wilkinson, *A. E.* vol. iv. p. 1.

⁵ 285. *Supplement* pl. xxviii. fig. 1 and 2. Rossetti, *loc. cit.* p. 2, fig. 5.

⁶ Wilkinson, pl. xxviii. fig. 1.

⁷ Birch, *Guide to Museum*, p. 1.

entertained by the Greeks and Romans with respect to the same goddess. Plutarch says¹ that her name meant 'I came from myself'—a meaning which would imply self-origination, and so the highest and most supreme divinity. Macrobius considers her 'that virtue of the sun which administers providence to the human mind.'² Clements of Alexandria declares that the inscription on her statue at Sun ran as follows:—'I am all that was, and is, and is to be; and no mortal hath lifted my veil'. It is impossible to suppose that there was no foundation for these higher views; and a certain support is lent to them by her title of 'Mother' or 'Great Mother,' which would seem to imply that she was essentially a Nature goddess, not very different from Maat.

THE SUN GODS, RA, KHEPRA, TUM, SHU, MENTU, OSTRIS, HORUS, HARMACHIS, ATEN.

That a large part of the Egyptian religion was connected with the worship of the sun cannot be denied, though it seems scarcely correct to say that their worship was '*chiefly* solar,'³ or that '*most* of their gods' represented some aspect of the sun, or some portion of his passage through the upper or the lower hemisphere.⁴ Still, the nine deities above enumerated had certainly, all of them, more or less of a solar character, though no two in the list can be considered as mere synonyms, or as duplicates, the one of the other.

Ra was the sun in the widest and most general sense. To the initiated he was the power of God as




¹ *De Isid. et Osir.* § 42.

² *Saturn.* l. 19.

³ *Saturn.* v. p. 168.

⁴ *Brown, Ancient Egypt*, 'Introduction,' pp. ix-x.

⁵ *Paul, Guide to Museum*, p. 11.

shown forth in the material sun, which is the source of light and life to the world wherein we live, to the planets, and, as the Egyptians thought, to the universe. To the vulgar he was a created god, the son of Ptah and Neith,¹ though he was often, indeed generally, worshipped with all the highest epithets of honour, as if he were the supreme God Himself. In the 'Lamny of Ra'² he is called 'the Supreme Power,' 'the only one,' 'the supremely great one,' 'the great eldest one,' 'the great sire that creates the gods,' 'the master of the hidden spheres who causes the principles to arise,' 'the dweller in darkness,' 'the master of light,' 'the revealer of hidden things,' 'the spirit who speaks to the gods in their spheres,' &c. His name is sometimes expressed phonetically ☐, Ra; sometimes symbolically by a circle, with or without the addition of the asp or *uraeus* (o or ) , sometimes by a union of the two methods ☐, or with the addition of the figure of a god ☐. It was proposed or guessed to pronounce the name as Ra,³ but modern Egyptologists seem to be agreed that the true sound was Ra,⁴ which was also the name of the Supreme God in Babylon,⁵ and which probably meant 'swift'.⁶

Ra is figured as a man, walking, but commonly has the head of a hawk, surmounted by the disk of the sun, with the *uraeus* or asp encircling it.⁷ He bears in his

¹ Bunsen, *Egypt's Place*, vol. i. p. 387.

² See the *Records of the Past*, vol. i. p. 106, 128.

³ Wilkinson, *A. E.* vol. iv. p. 207, *Met. Hieroglyph* p. 11.

⁴ Deussen, *Lehr. Griech. Ancient Egypt* 'Introduction,' p. x. Leuzner, *Ant. Monum.*, vol. i. p. 524, Heugle, *Ueber die Aegypten*, p. 20, &c.

⁵ Hamilton, *Ancient Monarchies*, vol. i. p. 147.

⁶ Had and ran mean 'swift' in Ancient Egyptian. See *Supernatural History* in Bunsen's *Egypt*, vol. i. p. 391.

⁷ Bunsen, vol. i. p. 327, Wilkinson, *A. E.* vol. iv. p. 205, and compare also the *Monuments de l'Égypte*, pl. x fig. 1, pl. xxx fig. 2, pl. xxxi fig. 1, &c.

right hand the *ankh* or sign of life, and in his left the *was* or sceptre. From his head depends a long cord, as from the heads of Kneph and Anmon. He wears the usual *shenti* or turban, with armlets, bracelets, and anklets. Occasionally he is found numen-headed, and in that case has the long wig with lappets.¹ In the paintings his flesh is always of a red or red-brown colour, as is also the disk of the sun superimposed upon him.

Among the emblems appropriate to Ra are, besides



the solar disk, the hawk, the *uræus* or asp, and the *scarabæus* or beetle. The hawk is said to have been 'decreed to him as the symbol of light and spirit, because of the quickness of its motion, and its ascent to the higher regions of the air.'² Another ground

¹ W. Krieger, *A. E. Supplement*, explanation was first given by pl. xix. fig. 3, | Parphryz.

² *Ibid.* vol. iv. p. 303. This

triad.¹ At Memphis he was united with Ptah and Pashu,² at Sais with Ptah and the Nile God, or sometimes with Ankhon and Savak.³ His worship was more nearly universal than that of any other Egyptian deity, unless it were Osiris, who was also a Sun God, and so a form of Ra. As distinguished from Osiris, Ra was the son of the upper world; as distinguished from Hah or Harmaehis, and from Tum or Atum (Atmu), he was the meridian or midday sun.⁴ In hymns addressed to him, he ceases, however, to have any partial character, and is the light at once of the heavens above and of the world below, of the heights of the empyrean and of the 'two horizons,' both that where he rises and that where he sets.⁵ He is also, as already observed,⁶ identified in these compositions with the Supreme God, being styled in them, 'the Lord of truth, the maker of men, the creator of beasts, the Lord of existence, the maker of fruitful trees and herbs, the maker everlasting, the Lord of eternity, the Lord of wisdom, the Lord of mercy, the one maker of existences, the one alone with many hands, the sovereign of life and health and strength.'⁷

KHEPRA.

Khepra seems to represent the creative energy of the sun,⁸ which is the source of all the life that we see

¹ See *Records of the Past*, vol. vi. p. 24, 31, 32, &c.

² Strictly speaking, the third god of the Memphitic triad was Tum, or not then Ra, but Tum as we shall be shown later, was little more than a form of Ra.

³ Wilkinson, *A. E.* vol. iv. p. 211.

⁴ Breh, *Ancient Egypt*, 'Introduction' p. x.



⁵ See the 'fatany of Ra' in the

Records of the Past, vol. vi. pp. 105, 28, and note particularly p. 106, verse 22 p. 107, verse 27 and p. 108, verse 31.





⁶ See above, p. 343.

⁷ See Mr. Goodwin's translation of the *Papyrus Papyri* No. 17, in the *Transactions of the Society of Biblical Archaeology*, vol. ii. pp. 25, 31.

⁸ *Khepr* or *Khepra* is 'to create, make, in Ancient Egyptian. (See

upon the earth. He is not, so far as appears, depicted separately, but there is frequent mention of him both in the historical and the devotional compositions.¹ The scarabæus (*Kheper*) forms the chief element in his name, which is written  , or *Khepra*, followed by the figure of a sitting god.

TUM or ATUM

Tum is the sun, as he approaches or rests upon the western horizon, just before and when he sets.² His common epithet is *nefer*, 'good,' and this is regarded by some as a part of his name,³ which is expressed by   *Tum*,  *Atum*, or  *Nefer Tum*. Among his other titles the commonest is 'the Lord of the two lands,'⁴ or 'countries,' by which has sometimes been understood 'the two regions of Upper and Lower Egypt,'⁵ but which appears from the inscriptions to have pointed rather to some division of the nome of Heliopolis.⁶ He is also styled 'the maker of men,'⁷

¹ Herby's *Dict. of Hieroglyphics*, p. 291. The cartouches of Rameses II. are repeated in one place as early as 6,000 years. The god Ra is like them in his title, the god Khepri in *caract. sacré* (*Records of the Past*, vol. vi. p. 74).

² See, however, the astronomical passage, *Records*, vol. ii. pp. 94, 111, 115, vol. viii. pp. 48, 103, 111, &c.

³ This, which was not known to W. Harrison (*A. E.*, vol. v. pp. 23-5), is now ascertained by the inscriptions see above p. 113 and compare *Records of the Past*, vol. v. p. 122 and passages indicated by *Égyptologie* (Hérodote *Égypte* from the *Fastes Égyptiens*, 'Introduction,' p. 2, Lemaire, *Manuel*, vol. i. p. 534, De Homack in *Records of*

the *Past*, vol. iv. p. 122, Stuart P. in Smith's *Dictionary of the Bible*, vol. v. p. 621, &c.)

⁴ Wilkinson, *A. E.*, vol. v. p. 25. Herby, *Introduction*, p. 11. *Records of the Past*, vol. vi. p. 27, &c.

⁵ *Records of the Past*, vol. i. p. 24, 52, 59, vol. vi. pp. 1, 11, &c.

⁶ Wilkinson, *A. E.*, vol. v. p. 25.

⁷ Tum is called Lord of the two lands of the deceased & in an inscription of Rameses III. (*Records of the Past*, vol. vi. p. 111) & vol. p. 61, &c. The two lands seem to have been called respectively the land of Ra' and the land of Heliopolis.

⁸ *Records of the Past*, vol. v. p. 131.

'the Universal Lord,'¹ 'the Creator God,'² and 'the great Lord of created beings.'³ His worship was widespread. It was really *Taut*, rather than *Ra*, i.e. it was *Ra* under the form of *Tum*, who was worshipped at Heliopolis,⁴ and it was *Tum* who was the third god in the triad of Memphis. At Thebes he received frequent acknowledgment,⁵ and throughout Egypt he was universally recognised, at any rate, as a god of the



Tum

lower world, where he is scarcely distinguishable from Osiris. In the 'Ritual of the Dead' the sons in Hutes

¹ *Records of the Past*, vol. vi, p. 62.

² *Ibid.* vol. iv, p. 96.

³ *Ibid.* vol. vii, p. 143. Other titles of *Tum* are 'Creator of the sun who are,' 'the hidden,' 'the Maker of Heaven,' 'the producer of the gods,' 'the so-called *pa* and 'the Lord of life, a *ppw* a *Cafo* (to the gods). (See the *Ritual of the Dead*,

ch. xxix, ad. int., and *Records of the Past*, vol. vi, p. 62.)

⁴ Lucch, *Ancient Egypt*. Introduction, p. x. *Records of the Past* vol. vi, pp. 62-66 and vol. iv, pp. 27 and 41, where he is *HT* up to a *ra* at 'the city of the god, *Pa* a.

⁵ See the *Records*, vol. iv, pp. 11, 13, 14, 27, &c.

and to him and style him 'father,' while he in his turn addresses them as his 'sons.'¹

Tum's most common form is that of a man walking, dressed in the ordinary way,² but bearing on his head either the two crowns of Egypt, placed side by side as on Mant,³ or else the wig with hennets, which is worn also by Ra.⁴ Like Ra, Kheph, Anmon, and many other gods, he carries the *ankh* and sceptre. He



Nefer-Tum

also, like Ra, Kheph, and Anmon, the long pendent cord, ending in a tassel. As Nefer-Tum, he carries on his head a short staff or stick, crowned by a lotus flower, or else by two feathers, and two pendent

¹ Bunsen, *Egypt's Place*, vol. i. p. 36.

² W. Bunsen, *A. E.* vol. v. p. 25. Bunsen, vol. i. pp. 386-7.

³ See above, p. 334.

⁴ Compare the representation of Ra, *supra*, p. 344, fig. 2.

tassels, one on either side of the shaft. Sometimes his sceptre terminates similarly. In the British Museum there is a silver figure of Nefer Tum, wearing the *ady* and also the two feathers.¹ The ordinary colour of Tum is, like that of Ra, red, but he is said to be sometimes represented of a green hue.²

The 'house of Tum' at Heliopolis was one of the grandest of the Egyptian temples. In front of it stood a number of granite obelisks, among them that which has been recently erected on the Thames Embankment, and which is the second Egyptian obelisk that has been brought to England.³ The temple itself was resplendent with gold, and so celebrated for its magnificence, that to say a bad thing was 'like the house of Tum' came to be regarded as the highest conceivable calumny.⁴ Large tracts of land were assigned to it by the monarchs of the Egyptian monarchs,⁵ its sacred slaves (*hieroduli*) were reckoned by the sands,⁶ and its furniture was of the richest and most costly character, comprising vessels and ornaments of gold, silver, lapis lazuli, turquoise, crystal, jasper, alabaster, green felspar, and hematite.⁷

The following 'Hymn to Tum' will show the feelings with which he was worshipped:—

Come to me, O thou Son of
Horus! thou hast given me life;
Thou art he that giveth help;
There is no help without thee.

¹ See Birch, *Guide to Museum* p. 14. A similar representation occurs in a *terracotta* figure of Nefer Tum, which is in the collection of the British Museum. See the *British Museum Catalogue*, vol. vi. p. 14. ² See Birch, *Guide to Museum* p. 14. ³ See Birch, *Guide to Museum* p. 14. ⁴ See Birch, *Guide to Museum* p. 14. ⁵ See Birch, *Guide to Museum* p. 14. ⁶ See Birch, *Guide to Museum* p. 14. ⁷ See Birch, *Guide to Museum* p. 14.


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¹ Birch, *Guide to Museum* p. 14. ² See Birch, *Guide to Museum* p. 14. ³ See Birch, *Guide to Museum* p. 14. ⁴ See Birch, *Guide to Museum* p. 14. ⁵ See Birch, *Guide to Museum* p. 14. ⁶ See Birch, *Guide to Museum* p. 14. ⁷ See Birch, *Guide to Museum* p. 14.

¹ Birch, *Guide to Museum* p. 14. ² See Birch, *Guide to Museum* p. 14. ³ See Birch, *Guide to Museum* p. 14. ⁴ See Birch, *Guide to Museum* p. 14. ⁵ See Birch, *Guide to Museum* p. 14. ⁶ See Birch, *Guide to Museum* p. 14. ⁷ See Birch, *Guide to Museum* p. 14.

Come to me, Tum, hear me, thou great God,
 My heart smelt with tears towards On,
 Let my desires be fulfilled
 Let my heart rejoice, my mind's heart rejoices in gladness.
 Hear my words, my humble supplications every day,
 Hear my adorations every night.
 My cries I turned on = that issue from my mouth,
 That came forth from it one by one
 O Horus of two horizons, there is none other beside thee,
 Protector of mankind, destroyer of tens of thousands,
 Defender of him that calls upon thee,
 Lord of On!
 Reproach me not for my many sins =
 I am young, and weak of body;
 I am a man without a heart.
 And my grave open me as above, fossil upon grass
 If I see the night in sleep and there is food refreshment,
 A daily refreshment remains to me ere the day is done!

SHU.

The word *shu* signifies 'light,'² and it is probable that *Shu* was originally the light of the sun, as distinguished from the solar orb itself, but this distinction was known only to the initiated. The name³ is expressed by an ostrich feather, followed by the ordinary sign for *u*, and then by a figure of a sitting god . *Shu* is commonly spoken of as a son of *Ita*,⁴ and frequently connected with *Tafne*, a daughter of *Ita*, and (according to some) *Shu*'s twin sister.⁵ *Tum*, *Shu*, and *Tafne* are in one place called 'the great chiefs of On.'

When figured, *Shu* is either walking or kneeling. In the former case he has the ordinary form of a man

This version is taken from the *Revue of the East*, vol. 1, p. 105. A few alterations have been made chiefly to improve the rhythm.

² *Revue de l'Orient*, vol. 1, p. 105.

³ *Revue de l'Orient*, vol. 1, p. 105.

⁴ *Revue de l'Orient*, vol. 1, p. 105.

⁵ *Revue de l'Orient*, vol. 1, p. 105.

⁶ *Revue de l'Orient*, vol. 1, p. 105.

⁷ *Revue de l'Orient*, vol. 1, p. 105.

⁸ *Revue de l'Orient*, vol. 1, p. 105.

deity, but bears on his head either a single ostrich feather, or else a fourfold plume.¹ In the latter, he kneels upon his left knee, and elevates above his head the sun's disk, which he holds in his two hands.²

Shu, like Fan, was a deity of the lower world, worshipped by the spirits of the dead, and invoked by them.³ It was his special office to step the wicked on the steps of heaven, to prevent their entering, and effect



Shu.

their final destruction.⁴ It is curious that the word *shu* meant in Egyptian both 'light' and 'shade';⁵ and thus the god of light might be represented as plunging

¹ See the *Monumenti del Valle*, etc. etc. etc., etc.
² See Birch (*Guide to Museum*,
 1860),
 1860, etc.

³ See the *Monumenti del Valle*, etc. etc. etc., etc.
 1860, etc.

⁴ See the *Monumenti del Valle*, etc. etc. etc., etc.
 1860, etc.

⁵ See Birch (*Guide to Museum*,
 1860),
 1860, etc.

⁶ *Dictionary of Hieroglyphics*, pp.
 570, 590.

mon.¹ His hue, when he is painted, like that of Ra, is red.²

The chief seat of the worship of Mentu was Hermonthis, a city which appears to have derived its name from this god.³ There he was the first deity of a local triad. In the rest of Egypt he would seem to have been but little known, unless it were in the Thebaid, of which he is sometimes said to be 'the lord'.⁴ It is very rarely that the Egyptian monarchs make offerings to him. Still he occasionally attracted their regards, and is found associated in their memorials with Ammon, Itu, Ptah, Horus, and Sati, and again with Ammon-Ra and Athor.⁵



Mentu (in many forms)

OSIRIS.

Osiris was, practically, the god chiefly worshipped in Egypt, since, while all other worships were local, his was universal.⁶ Originally, perhaps, a personification of the divine goodness,⁷ Osiris came to be regarded as a form of the sun, and especially as the sun of the lower

¹ Rosellini, *Monumenti del Culto*, pl. 1.

² Hansen, vol. i. p. 403.

³ The conception originally suggested the derivation of Hermonthis from Mentu-Ra by insertion of the two elements. Wilkinson approves his suggestion (*A. E.*, vol. v. p. 33, note).








⁴ *Records of the Past*, vol. ii. p. 43.

⁵ Rosellini, *Monumenti del Culto*, pl. 1 and pl. xxxiv 3.

⁶ Herod. ii. 42. Birch, *Ancient Egypt*, 'Introduction,' p. 21; Wilkinson *A. E.* vol. iv. p. 343.

⁷ Wilkinson, vol. iv. pp. 317, 326, &c.

world, the great deity of Amenti or Hades.' His office as judge of the souls of men upon their entrance into Hades has been already mentioned.² This office was peculiar to him and never assigned to any other deity; but, except in this relation, Osiris seems to have been little more than a name for the Supreme God. He is called 'the eldest,' 'the chief of his brothers,' 'the chief of the gods,' 'the master of the gods,' 'the king of the gods,'³ and again 'the lord of life,' 'the lord of eternity,' 'the eternal ruler,' 'the lord of the world,' and 'the creator of the world.'⁴ A peculiar character of mildness, goodness, and beneficence attaches to him. He is 'the manifestor of good,' 'full of goodness and truth,'⁵ 'the beneficent spirit,' 'beneficent in will and words,' 'mild of heart,' 'fair and beloved of all who see him.'⁶ He 'affords plentifulness and gives it to all the earth; all men are in ecstasy on account of him, hearts are in sweetness, bosoms in joy; everybody is in adoration; every one glorifies his goodness sanctifying, beneficent is his name.'⁷

The name of Osiris is expressed, most simply, by two hieroglyphs, thus: ; or more commonly , followed in most cases by the determinative for 'a god,'  or . Sometimes, however, the human eye  is replaced by a simple circle , and the other non-descript sign by an animal form, . The native pronunciation of the name would seem to have been

¹ 'Ce soleil infirme, prenaît plus d'importance et de puissance.' (*Les Annales de l'Égypte*, vol. 1 p. 625.)

² See above, p. 314.

³ See the Hymn to Osiris, translated in the *Records of the Past*, vol. 1, pp. 98-100.

⁴ Compare Wilkinson, *A. E.* vol.

iv. pp. 320-1, with the above mentioned hymn.

⁵ Wilkinson, *l.c.*

⁶ *Records of the Past*, *l.c.*

⁷ *Ibid.* vol. iv. p. 103. It is not quite clear whether these expressions are applied to Osiris or to his son, Horus.

eyebrows meeting, fat cheeks, and a coarse mouth, clad in a spotted robe, and wearing 'the Nilometer'¹ underneath the horns and pumed disk. Osiris likewise appears, but very rarely indeed,² seated on a throne, mummied, and wearing the disk of the moon, with which he appears then to be identified. Such figures have been called 'figures of Osiris-Aah.'³



Three Forms of Osiris.

The myths connected with Osiris were numerous and curious, but, like the Greek myths, frequently contradictory.⁴ He is ordinarily represented as the son of Set and Nutpe,⁵ but sometimes his father is Ra,⁶ at

¹ Or rather, too, 'sacred of anubis' (see W. E. P. 10, p. 10). (Edmon, *Guide to the Museum*, p. 16.)

² There is one specimen in the British Museum, called by Dr. Birch 'Osiris-Aah'. There is also one in the Museum of Liverpool. (see

Catalogue, p. 8, No. 27.)

³ Ibid., loc. cit.

⁴ On some of the contradictions, see Burton, *Egypt's Place*, vol. i, p. 438.

⁵ Ibid. pp. 410, 438 &c.

⁶ Plutarch, *The Life of Isis* § 11. *Records of the Past*, vol. ix, p. 12.

other times Shu,¹ and his mother is Isis² as well as Nutpe. Isis, at one time his mother, at another his sister, at another his daughter, is always his wife, and their child is Har or Horus. Osiris, according to the common legend,³ was once upon a time incarnate, and reigned as king of Egypt. Having ruled for a while benevolently, he went upon his travels, leaving Isis to conduct the government, which she did with vigour and prudence. Set, however, the principle of evil, conspired against Osiris, murdered him, and, having cut his body into fourteen pieces, disposed of them in various parts of the country. Isis collected the remains and revived them, while Horus, to avenge his father, sought out Set, and, engaging him, brought him under. Various versions of this stock tale were current. Isis, it was said, released Set after Horus had made him prisoner, and Horus thereupon tore off her crown, or (according to some) struck off her head. Set accused Horus of illegitimacy, and the other gods were called in to judge the cause, which they decided in favour of Horus. The war between the two continued, and Horus ultimately slew his enemy, who is then represented either under a human form,⁴ or under that of the great serpent Apepi or Apap.

Various explanations have been given of these legends. Osiris has been regarded by some as the sun, and Set as night or darkness, which destroys the sun and buries him, but is in its turn slain by the reappearing, rejuvenated sun of the next day, * Horus of

¹ *Records of the Past*, vol. vi p. 110.

² Dunsen, *Egypt's Gods*, vol. i. p. 128.

³ See Wilkinson (*Ancient Egypt*

times, vol. iv. pp. 329-33) where the entire legend is given in full.

⁴ Wilkinson, *A. E. Supplement*, pl. 42, fig. 2.

the horizon,' who thus avenges his father.¹ Others have seen in Osiris the Nile inundation, in Typha drought, in Isis the land of Egypt, and in Horus vapours and exhalations.² But the truth seems to be that little more was aimed at in the Osirid legends than to touch and illustrate the perpetual opposition and conflict between good and evil, light and darkness, order and



Horus destroying the great Serpent Apap.

disorder, virtue and vice. Starting from this basis, the religious imagination allowed itself pretty free play among the minor personages of the Pantheon, the details of the stories being of little account so long as the relative positions of Set and Osiris were maintained, so long as the struggle was shown forth, and the final

¹ LÉMONNIER, *Manuel d'Histoire Ancienne*, vol. i. pp. 25-6.

² So Plutarch (*De Isid. et Osir.*

34 13-38), who is followed by Bunsen (*Egypt's Place*, vol. i. p. 457) and Wilkinson (*A. E.* vol. iv. pp. 430-7).

triumph of good asserted. Interwoven into the various narratives are found religious ideas, which may be reflections from the far past of that primeval revelation which God vouchsafed to the human race, or may be merely thoughts natural to man, arising out of the constitution of his mind and its broodings upon God and nature. Such are the ideas of an immanent god, a suffering god, a god who dies and is restored to life again, such, too, is the connection of evil with the form of the serpent, and the ultimate bruising of the serpent's head by the Divine benefactor.

It has been observed above, that Osiris was a deity worshipped throughout the whole of Egypt. And this is undoubtedly true. Indeed, it could scarcely be otherwise, since all recognized him as the god before whom they were to appear on their descent into the Lower World, and who was then and there to determine their final happiness or misery. Still, though an object of worship throughout Egypt, he had some specialities which were peculiarly devoted to him. The chief of these was Abydos, or, as the Greeks called it, Abydos, of which he is commonly called 'the lord,'¹ and where there was a great temple specially dedicated to him.² Another Osiris city was Philæ, situated on an island in the Nile a little below Elephantine, where again he had a magnificent temple, adorned with sculptures illustrative of his life on earth and mysterious sufferings.³ A third such city was Tattu, or Thes, which, like Abydos, claimed him as its 'lord,'⁴ and worshipped him in the

¹ See page 354.

² *Accounts of the Theæ* &c. p. 119. See also p. 7, 90, 120, &c. & p. 171, &c. vol. pp. 26, 29, &c.

³ W. L. Bosc, *l'Égypte*, p. 340.

⁴ *Ibid.* pp. 189, 255, 345, &c.

⁵ The most usual title of Osiris is 'lord of Abydos.' We find him also termed 'lord of Thes.' Herod. *Guide to Maxima*, p. 15, and said to 'reside in Thes' (*Accounts of the Theæ*, vol. iv. p. 370).

form which is distinguished by the *lot* or 'emblem of stability.'

HORUS, HARMACHIS

It has been usual to distinguish two Horuses,¹ called respectively 'the elder' and 'the younger,' but the more Egyptian mythology is studied, the more doubtful does it appear to be whether any such distinction was really intended.² No stress can be laid upon contradictory statements of the relationship borne by Horus to other gods, for such contradictions are quite common, and include cases where no one has ever suggested that different gods are meant, as those of Isis and Osiris.³ All the representations of Horus have a near resemblance; and the epithets attached to the name seem to mark not different personages, but different aspects in which one and the same deity might be viewed. Primarily Horus is the youthful or rising sun, and is spoken of as Harmachis (*Hur-em-akhi*), 'Horus in the horizon.' In this capacity he is one of the gods of Heliopolis,⁴ and bears the title of Ra-Harmachis, to make his solar character unmistakable. In connection with the myth of Osiris he is Harpocrates (*Hep-put-kret*), 'Hut the child,' and is labelled on the knee of Isis, or exhibited with the single lock of hair, which in Egypt was the mark of childhood, and often conferred with Nepthys and Isis, his aunt and mother.⁵ Occasionally his per-

¹ Wilkinson, *A. E.* vol. iv. pp. 396-406; Brugsch, *Égypte Anc.* vol. i. pp. 431-43; *Monuments in the Museum*, p. 43; Brugsch, *Ancient Egypt*, vol. i. p. 429, &c.

² Brugsch, *History of Egypt*, p. 22, no. 1; Leclercq, *Monuments de l'Égypte Ancienne*, vol. i. pp. 26-28. He seems to admit but one Horus.

³ See Brugsch, *Égypte Anc.*, vol. i. p. 438.

⁴ *Records of the Past*, vol. vi. pp. 52 et seqq.

⁵ Wilkinson, *Ancient Egyptians*, Supplement, p. 36 A, part 1. No. 2.

⁶ Brugsch, *Monuments in the Museum*, p. 15. *Coptic Catalogue of Mayer Collection*, p. 2, &c.

cular characteristics are forgotten, and he is the sun generally, 'the sun of the two worlds,'¹ identified with Ra and Tum, or with Aten Ra, the sun considered as informed by the Supreme Being. He then has commonly the hawk's head, which characterises Ra, surmounted by the double crown of the Two Egypts, with



1 Thoth. 2 Enneadung ates. 3 Horus the Child (Har-pa-kra).

or without the uræus in front, while in his hands he bears, like Ra, the *ankh* and sceptre, and is represented walking, with the left foot advanced.

Horus is entitled 'Lord of Truth,' 'Lord of Heaven,' 'Lord of the Crown,' 'helper of his father,' 'Lord of the sacred bark,' 'king of the worlds,' and 'supreme ruler of gods and men.'² He is 'beautiful,' 'blessed,' 'self-





¹ *Records of the Past*, vol. ii. p. 40.

² *Ibid.* pp. 5, 123; iv. p. 125; viii.



p. 131, Wilkinson, *A. E.* vol. iv.

p. 308, *Reliquæ of the Dead*, ch. cxli.

sprung,' 'self-existing.'¹ A hymn, addressed to him as Ra-Harmachis, celebrates his countless excellences. He was worshipped almost as universally as Osiris, and was in special favour at Heliopolis and Abydos.² The Egyptian kings held him in peculiar honour, and delighted in identifying themselves with him and assuming his name and his titles.³ This practice, begun (it would seem) by the monarchs of the fourth dynasty,⁴ continued down at least to the time of the twenty-second dynasty, when we find Pianchi addressed as 'the indestructible Horus,' 'Horus, lord of the palace,' and 'Horus, royal bull.'⁵

The name Horus is ordinarily represented by the figure of a hawk, , which is sometimes followed by a vertical stroke, the sign of the masculine gender.⁶ Harmachis is expressed by  = ; Harpoocrates by . The hawk occurs also, as the emblem of Horus, on mummy cases, on wooden tablets, in the ombs, and in bronze and porcelain figures, where the bird commonly wears the *pschent*.⁷

ATEN

Aten, written  or , was, properly speaking, the disk of the sun, and was worshipped under the representation of a large circle, from the lower hemisphere of which projected numerous arms and hands

¹ *Records &c.* vol. viii. pp. 441 &

² Birch, *Egypt from the Earliest Times*, Introduction, p. xi.

³ See the *Records*, vol. ii. pp. 37, 64, 70, 96, 111-98, vol. iv. pp. 11-14, 29-31, 35, 55, &c. vol. vi. p. 70, vol. vii. pp. 60, 74-75, &c.

⁴ See an inscription of Khafu (Theophrastus given by Bunsen in his

fifth volume, pp. 71 & 91, where that king calls himself *ankh Har*—'the living Horus'.



⁵ *Records of the Past*, vol. ii. pp. 62, 61-62.

⁶ See Birch's *Grammar*, in Bunsen's *Egypt*, vol. v. p. 821.

⁷ Birch, *Annals to Museum*, p. 10.

which presented to the worshipper the *ankh* or symbol of life¹. It might have been supposed that there could be nothing very peculiar in this worship, or at any rate nothing to make it antagonistic to the rest of the Egyptian religion. Yet there was certainly a time when such an antagonism developed itself, and Aten, who had previously been only one of the many sun-gods, was elevated above every other deity, and even worshipped almost exclusively,² while the adherents of the rest of the gods were persecuted. This time of unflinching favour was followed by a reaction, the name and form of the king who had carried the worship to its highest pitch were mutilated and defaced,³ disk-worship, as a special religion, disappeared, and Aten sank back into his old position of inferiority and subordination.

ATHOR.

With the sun gods are closely connected two goddesses, Athor and Isis. Athor signifies 'the abode of Hor,'⁴ and is generally expressed by a hieroglyph in which the hawk (Horus) is enclosed with in the character representing a house . A variant mode of writing the word is , 'At har' or 'Athar'. She represented most properly the lower hemisphere, from which the sun rose in the morning, and into which he sank at night, but in course of time came to be regarded as only one out of the many divinities of the lower world, to

¹ See Lepsius, *Denkmäler*, vol. vi. part iii. pl. 119. W. L. Brown, *Ancient Egyptians*, 'Supplement,' pl. 30, and Birch, *Egypt from the Earliest Times*, i. 306.

² Birch, pp. 105-10. Compare W. L. Brown, *ibid.* vol. iv. p. 293, and Lepsius, *Manuel d'Égypte*.

Ancienne vol. i. pp. 201-2.

³ Lepsius, *Denkmäler*, vol. vi. part iii. pp. 91, 103, 110 &c.

⁴ W. L. Brown, *ibid.* vol. iv. p. 307. Birch, *Egyptian Mythology*, i. 1, p. 490. Birch, *Egypt from the Earliest Times*, 'Introduction,' p. 21.

be adored together with Osiris, Isis, Horus, Nephthys, Anubis, Tum, Thoth, &c, as a goddess inhabiting the



Forms of Athor

lower region together with them¹. She is depicted under many forms. Sometimes she appears almost as Isis, in the ordinary form of a female, but with horns, a disk, and a uræus on her head, and in her two hands the sceptre, *was*, and the *ankh* or 'symbol of life'. Or she has the vulture head-dress of Sati and Mut, surmounted by the disk and horns, with or without two tall plumes, and bears in her left hand the sceptre which only females bear, or holds in her two hands a round object which is thought to be a tambourine.² Occasionally she has a cow's head with a disk between the horns, or is worshipped under the figure of a spotted cow, crowned with a disk and two plumes. She appears likewise as a hawk with a female head and the usual horns and disk.

Among the titles of Ather were those of 'mother of Ra,' 'eye of Ra,' 'mistress of Amenti,' 'celestial mother,' 'lady of the dance and mirth,'³ and 'mistress of turquoises'.⁴ Like Oairis, she was worshipped in most parts of Egypt, but especially at Teutyra, Thebes, and Atarbeeche. Cows, especially white and spotted cows, were sacred to her, as also was a certain kind of fish,⁵ but the exact species cannot be determined. The Greeks identified her with their Aphrodite, and the Romans with their Venus; there does not, however, appear to be much reason for either identification.⁶

¹ See the *Ritual of the Dead* in *Bunsen's Egypt*, vol. v. pp. 211, 220, 276, &c.

² See Bunsen, *Egypt's Place*, vol. i. p. 401. To me it seems that the object which is a simple circle, and is sometimes held with both hands (*Description de l'Égypte*, 'Antiquités', vol. i. p. xi. 1), may be merely the sun's disk.

³ Bunsen, *l.c.*, and Birch, *Guide*

to *Musæum*, p. 14.

⁴ *Records of the Past*, vol. viii. p. 60.

⁵ Wilkinson *Ancient Egyptians*, vol. iv. p. 354.

⁶ The title, 'lady of the dance and mirth,' is almost the sole monumental evidence of the existence of any aspect of Ather in which she could be reasonably compared with Venus. But the Greeks and Romans were

ISIS.

Isis in original conception did not differ much from Athor, with whom she was sometimes identified by the Greeks,¹ and from whom even in the monuments it is often difficult to distinguish her.² She was called the mother, as well as the wife and sister, of Osiris. It is, however, as his wife and sister that she is chiefly presented to us. The part assigned to her in the 'myth of Osiris' has been already spoken of,³ and this constitutes the main feature in all the longer notices of her which occur in the inscriptions. Thus, in the 'Tears of Isis,' we have her lamentations over her brother when slain, and her joyful address to him upon his re-appearance.⁴ In the 'Book of Respirations' we hear of the 'sighs of Isis for her brother Osiris, to give life to his soul, to give life to his body, to rejuvenate all his members, that he may reach the horizon with his father, the sun, that his soul may rise to heaven in the disk of the moon; that his body may shine in the stars of Orion on the bosom of Nut.'⁵ A hymn to Osiris tells us how 'his sister took care of him by dispersing his enemies,' how she 'unrepiningly sought him, went the round of the world lamenting him, shadowed him with her wings, made the invocation of his burial, raised his remains, and extracted his essence.'⁶ Thereafter, as a reward for her fidelity and love, Isis ruled with Osiris in the Amenti, assisted him in judging the dead, and

determined to find resemblances and often made the most absurd identifications.

¹ Pouch, *De Isid. et Osir.* § 66.

² Wilkinson, *A. E.* vol. iv pp 381-2.




³ See above, p. 358.

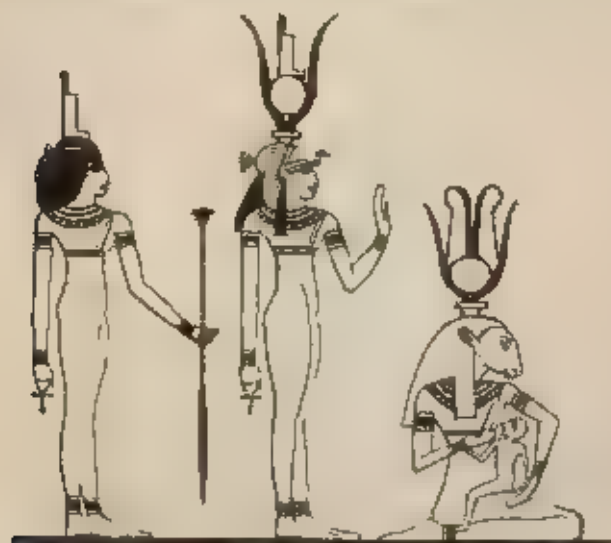
⁴ *Records of the Past*, vol. ii. pp. 110-23.

⁵ *Ibid.* vol. iv p. 121.

⁶ *Ibid.* pp. 101-2.

received in common with him the principal worship of the departed.¹

The name of Isis is expressed by the hieroglyph supposed to represent a throne, followed by the two feminine signs² of the half-circle and the egg , to which is added sometimes the hatchet , *netet*, or the form of a sitting goddess . She is figured commonly as a



Forms of Isis.

female with the so-called throne upon her head, either simply, or above the horns and disk which are also characteristic of Athor. Sometimes she wears the vulture head-dress, at other times she has the head of a cow; and she is even found with the head of a cat.³

¹ See the *Funeral of the Dead*, in *Hieroglyphic Egypt*, vol. i. pp. 160-2.

² *ibid.* 280, 5.

³ *Hieroglyphic Grammar*

in *Hieroglyphic Egypt*, vol. i. p. 621.

⁴ *Walters's Ancient Egypt*, vol. ii. p. 684.

She has commonly in her hands the *ankh* and the female sceptre. She occasionally she is sitting on the ground and nursing Horus.

Her most frequent title is 'defender' or 'avenger of her brother';¹ but she is also called 'the goddess mother,'² 'the mistress of the two worlds,' and 'the mistress of Heaven.'³ She was worshipped more or less in every part of Egypt: but her most remarkable temples were those at Philæ and Coptos. The Egyptians connected her in some peculiar way with Sothis, the Dog Star,⁴ and also with a goddess called Sekh⁵ or Serk, whose special emblem was the scorpion.

THE MOON GODS, KHONS and THOTH

The Egyptians had two moon-gods, Khons or Khonsu, and Tet or Thoth. Of these the former seems to have borne that character only, while the latter had, curiously enough, the further aspect of a god of letters. Khons was represented as the son of Ammon and Mut,⁶ and formed together with those deities the third god of the Theban triad. He is frequently called 'the god of two names';⁷ and these names seem to be Khons or Khonsu and Nefer hetp, both words being of uncertain meaning.⁸ Khons's ordinary titles are, 'the great

¹ *Records of the Past*, vol. i. p. 129, col. iv, p. 101, &c.

² Wilkinson, *L.c.*

³ Bunsen, *Egypt's Place*, vol. i. p. 419.

⁴ Plancher says that her soul was placed in Sirius, or the Dog Star, after her death (*The Land of Our Fathers*, p. 23 and Or.), but the death of Isis was scarcely an Egyptian idea. It is certain, however, that some very close connection was regarded as existing between the star and the

god. See *Records of the Past*, vol. i. p. 127, col. iv, p. 101, &c. Wilkinson, *L.c.* p. 37.

⁵ Wilkinson, *L.c.* vol. iv, p. 370.

⁶ Birch, *Guide to Museum*, p. 15.

⁷ Bunsen, *Egypt's Place*, vol. i. p. 392. Cf. minute *Records of the Past*, vol. iv, pp. 55, 56, 60, &c.


⁸ Khons is connected by Birch with Akhen $\frac{\text{Khn}}{\text{N}}$ to hunt, to chase; and Nefer-hetp would seem to come from the two words *nefer*,

god,' 'the giver of life,' and 'the giver of oracles.'¹ He is also called 'the expeller of spirits from the possessed,'² and 'the clerk of the divine cycle.'³ He was generally worshipped in combination with Ammon and Maut;⁴ but Rameses III. built him a special temple in Thebes 'of good hewn sandstone and black basalt, having gates whose folding doors were plated with gold, and itself overlaid with electrum like the horizon of heaven.'⁵ It



Three Forms of Khons.

was probably from this temple that, in the time of Rameses XII., an image of the god was sent enclosed in a sacred ark from Thebes to Mesopotamia, for the purpose of curing a 'possessed princess, the daughter

'good,' and *help*  'food,' 'welcome,' 'a table.' But in neither case is the exact intention of the name certain.

Records of the Past, vol. iv pp 66, 67, 68.





¹ *Ibid.* p. 68.

² *Ibid.* p. 64.

³ *Bunsen, Egypt's Place*, vol. i p. 332. Compare the *Insurrection*, vol. iii. pp. 32 and 33, Rosellini *Mon. del. Egitto*, pl. xxxiii. 2.

⁴ *Records of the Past* vol. vi p. 32.

of a 'king of Bakhten' ' The cure was happily effected, and the monarch so delighted with the result, that he could not bring himself to part with the image, until in the fourth year he was warned by a dream to restore it to its proper place in Egypt.

The name Khons or Khonsu is always written phonetically   or  , with or without the figure of a bearded god. The form most commonly assigned to the deity is that of a mummied figure, like the figure of Ptah,² but with the lock of hair that characterises Harpakut and other *young* gods, and with the disk and crescent that mark him as a moon deity. In his hands he bears either 'the Nilometer' with the crook and whip, like Ptah, or a palm-branch and pen, like Thoth. Occasionally he is represented as hawk-headed, and is distinguishable from Horus and Ra only by the crescent and disk which always accompany him.

Thoth, who adds to his lunar character the features and titles of a god of letters, is ordinarily represented with the head of an ibis and a wig with kappets, the head being surmounted by the crescent and disk. To these an ostrich feather is sometimes added, while occasionally in lieu of the crescent and disk we see the complicated head-dress which is worn more commonly by Kneph, Ra, and Osiris.³ In some few cases the entire figure is that of a man,⁴ attired as usual, while, still more rarely, the form selected is that of a cynocephalous ape. Thoth commonly bears in his hands a tablet and reed pen, but sometimes he has the palm-branch and pen, like Khons, sometimes the *was* or crook-headed sceptre.⁵

¹ *Records* vol. iv. pp. 55-60.

² *Deo* *et* *re* *p.* 314.

³ *Supra*, pp. 328 and 360.

⁴ See Weigman *et* *E* *Supplement* p. 15, fig. a.

⁵ *Ibid.*

The titles most frequently given to him are 'lord of Sesennu' ¹ and 'lord of truth' ². He is called also 'one of the chief gods,' 'the great god' or 'the god twice great,' 'the great chief in the paths of the dead,' 'the self-created, never born,' 'the lord of the divine words,' and 'the scribe of Truth' ³. It is his special office to be present in Amenti when souls are judged, to see their



Three Forms of Thoth.

deeds weighed in the balance, and to record the result. He is also in this world the revealer to men of God's will. It is he who composes the 'Book of the Dead,'

¹ *Records of the Past*, vol. ii p. 80, vol. iv p. 123, vol. viii p. 30, &c.

² *Ritual of the Dead*, pp. 175, 214, 224, &c. In no place p. 275. Thoth is 'the husband of Truth.'

³ See for these titles the *Records of the Past*, vol. iv p. 27, 100; *Funeral of the Dead*, pp. 103, 104; also Bunsen, *Egypt's Place*, vol. i. p. 303.

or at any rate its more important portions.¹ It is also he who in the realms below writes for the good souls with his own fingers 'the Book of Respirations,' which protects them, sustains them, enlightens them, gives them life, causes them to 'breathe with the souls of the gods for ever and ever.'² According to one legend, Thoth once wrote a wonderful book, full of wisdom and science, containing in it everything relating to the fowls of the air, the fishes of the sea, and the four-footed beasts of the mountains. The man who knew a single page of the work could charm the heaven, the earth, the great abyss, the mountains, and the seas. This marvellous composition he enclosed in a box of gold, which he placed within a box of silver; the box of silver within a box of ivory and ebony, and that again within a box of bronze; the box of bronze within a box of brass, and the box of brass within a box of iron; and the book, thus guarded, he threw into the Nile at Coptos. The fact became known, and the book was searched for and found. It gave its possessor vast knowledge and magical power but it always brought on him misfortune. What became of it ultimately does not appear in the manuscript from which this account is taken,³ but the moral of the story seems to be the common one, that unlawful knowledge is punished by all kinds of calamity.


The name of Thoth is written with the *dis* standing upon a perch, followed by a half-circle and the two oblique lines, which are used commonly to express 1,

¹ Bunsen *Ægypt's Mon.* vol. x. ch. xciv.

p. 363. Compare p. 200.

² *Records of the Past* vol. ix. pp. 133-5. The value of the writings of Thoth in the good as well as the evil is noticed also in the *Ægyptian*, vol. ix. pp. 133-4.

³ The second account in the 'Tale of Setna I.' which has been translated by Mr. Brugsch, and will be found in the *Records of the Past*, vol. ix. pp. 133-4.

 Birch reads the name as 'Teti,' regarding the sign as having its usual force; ¹ but Wilkinson supposes that the two lines in this case 'double the T,' and reads the name as Tet or Tot. ²

As a god who took part in the judgment of the dead, Thoth was an object of universal reverence throughout Egypt. ³ His main worship, however, was at Sesennu, or Hermopolis, where he had a temple, ⁴ and was adored together with Tum, Sa, and Nchemao. ⁵ Oxen, cows, and geese were sacrificed in his honour, ⁶ and the ibis and cynocephalous ape were sacred to him. ⁷ He is often represented in attendance on the kings of Egypt, either purifying them, or inscribing their names on the sacred tree, or in some other way doing them honour. ⁸

Among the minor divinities of the Egyptians may be mentioned the gods Seb, Savak, Hauler, Meruti, or Maouli, and Aemsept, together with the goddesses Bast or Pasht, Nu or Nutpe (Netpe), Nebta or Nepthya, Anuka, Ma, Tafne, Merseker, Heka, Menh, and Nchemao, to whom must be added the malignant deities Set or Sutech, Nubi, Bes, Tsourt, and Apepi (Apap) or Apophis. A few words only can be given to each of these.

¹ *Dictionary of Hieroglyphics*, in Bunson's *Egypt*, vol. v. p. 593.

² *Ancient Egyptians*, vol. v. p. 7, note.

³ See *Records of the Past*, vol. vi. p. 111. 'A series are open on three, and all men worship there as a god.'

⁴ *Ibid.* vol. ii. p. 90, Wilkinson, *A. E.* vol. v. p. 4.

⁵ *Records*, vol. ii. p. 90, note. Compare the *Statue*, pls. cxix and cxxi.

⁶ *Records*, vol. ii. p. 90, par. 50.

⁷ *Ibid.* vol. vi. p. 111.

⁸ See the *Description de l'Égypte*, 'Antiquités' vol. i. p. 10, part 3, vol. ii. pl. 13, part 1. Wilkinson, *A. E.* Supplement, pl. 64 a. Birch, *Guide to Museum*, p. 15.

SEB.

Seb, the father of Osiris, is thought to have been the embodiment of 'the stellar universe,' and is spoken of as 'the father of the gods' (*atef' neteru*) or 'the leader of the gods.' His name is expressed by a goose



Seb.

or an egg, followed by the ordinary phonetic sign for *b*, and the image of a sitting god (𓂏𓂐 or 𓂏𓂐). He is figured in the form of a man, walking, dressed in the short tunic or *shenti*, with collar, girdle, armlets, bracelets, and anklets. In his two hands he holds the *ankh* and *was*, and sometimes he carries on his head the figure of a goose. There is not much mention of him in the inscriptions.¹

¹ Seb has an important part assigned to him in the novel called 'The Destruction of Mankind by Ra' (*Records of the Past*, vol. vi, p. 110).

but otherwise his name scarcely occurs but a dozen times in the five Egyptian volumes of that series.

SAVAK.

Sutak or Savak, the crocodile-headed god, has all the appearance of having been originally a local deity, worshipped in the Arsinoite nome, and perhaps there representing the Supreme Being. Hansen supposes that the 'tractability' of the crocodile was the quality which drew attention, and caused it to be invested with a sacred character,¹ but it is perhaps more reasonable to consider that its strength and destructiveness made it first feared and then worshipped. 'The crocodile is the only animal that attacks man in Egypt; and many deaths are caused by crocodiles every year.'² If we take this view, we can understand why crocodiles, and the crocodile-headed god, were either hated, as at Tentyra, Apollinopolis, Heracleopolis, Elephantine, and elsewhere, or else honoured and revered. Savak obtained at a somewhat late date³ recognition and worship in Thebes and the adjacent parts of Egypt, just as Set obtained recognition, but he was never honoured generally.⁴ The Thebans connected him with Kneph and Kni, representing him with a ram's head, or with a human head and the head dress appropriate to sun gods, and sometimes changing his name from Sutak into Sabak-Ra. The people of Ombos gladly adopted him, and identified him with their favourite deity,

¹ *Egypt's Place*, vol. i. p. 405.


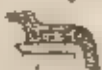
² On the danger to life in Egypt from the crocodile, see Herod. ii. 100. Plin., *Nat. Hist.* x. 4. Seneca, *Nat. Quest.* iv. 2. Deut. xiv. 15, and compare *Records of the Past*, vol. ii. pp. 147, 165 and 169.

³ The word 'Savak' occurs as an epithet in a royal name as early as the twelfth dynasty (Rameses), *Gesammelte Aegyptens.* p. 104; which



would seem to imply his recognition as a god by the Thebans; but we have no clear evidence of his recognition at this time of the nineteenth, when he is much honoured by Rameses II. and Rameses III. (See Rosellini, *Mon. des Vall.*, pls. xxv. 2, xxv. 1 and 2, xxx. 2, xxx. 1 and 2; *Records of the Past*, vol. viii. pp. 29, 31.)

⁴ Wilkinson, *A. E.* vol. v. p. 33.

Omba or Nubi, who was himself a form of Set, as will be shown later. He was also accepted at a few other places, but, generally speaking, both Sabak and the crocodile, his sacred animal, were held in horror and detestation.

Sabak's name is expressed either phonetically , or by a crocodile and a sort of shrine or chapel . Where the phonetic characters are used, the others are often added. His crocodile-headed form has been already given;¹ in his other shapes he is indistinguishable from Khaph and Ptahah Sokari Osiris.²

ONURIS (Egypt *Han her*)

Onuris is generally said to be the Egyptian Mars,³ and his name would certainly seem to mean 'bringer of fear'. It is written either  or , but does not occur very frequently. Rameses III calls him 'son of Ra,' identifies him with Shu, and speaks of him as his own father.⁴ He is noted as a god who wore 'tall plumes,'⁵ and distinguished in the sculptures by four upright feathers. Ensis appears to have been the city where he was chiefly worshipped,⁶ and it would seem to have been the temple of that place which Rameses III. surrounded with a wall ninety feet high, to protect it from the attacks of the native Africans.⁷

¹ See above, p. 282.

² *Ibid.*, pp. 46, 3.

³ *Ibid.* *W. A. Mason*, *J. E. Suppl.* vol. 1, pt. 2, fig. 4, with pl. 2, pt. 1, fig. 1, and pl. 30, pt. 2, fig. 1 with pl. 34, fig. 2.

⁴ *Records of the Past*, vol. viii, p. 24.

⁵ *Burch*, *Egypt from the Earliest Times*, Introduction, p. xii. *Records of the Past*, vol. viii, p. 24, note 3c.


⁶ *Ibid.* p. 20. 'The men which he gave to the temple of his god Hanher at the lake Ensis.'

⁷ *Rameses* all speaks of the ruin at 'Ensis' as 'Ensis' which is the name of the city.

⁸ See *Burch's Dict. of Hieroglyphs*.

⁹ *Records*, vol. viii, pp. 24, 3.

MERULA.

Merula or Maloul is a god who does not appear until the later sculptures and inscriptions, but who can scarcely be supposed an invention of the later ages. His name¹ is written . He is represented in the ordinary form of a god, but with the Osirid



Merula.

head-dress placed above a wig and fillet, or else with a still more complicated head-ornament,² placed above a cap resembling one sometimes worn by the kings.

¹ See Rosellini, *Monumenti del Cairo*, pl. xv. 1, and compare Wilkinson, *A. E.* 'Supplement,' pl. 50, pl. 1.

² This ornament does not appear on the head of any other god. It consists of *three* spheres placed side by side over the usual wavy horns, and surmounted by three vascular

forms with a disk at the top of each. On either side are the usual ostrich feathers and urms.

Curious enough this ornament which was certainly not common in Egypt, appears very nearly modified in the near vicinity of the tomb of Cyrus. (See the author's *Herdotus*, vol. i. p. 206, 3rd ed.)



At Talmis in Nubia, Merula was the third deity of a triad consisting of Horus, Isis, and himself.¹ On another Nubian site he occupied the same subordinate position, together with Seb and Nut or Netpe.² According to some, he is a mere form of Osiris, according to others, he is the last link in the long chain of the divine manifestations, the final member of the final triad of all, the 'last of the incarnations of Ammon'.³ It may be suspected that he was a local (Nubian?) deity.

ÆMHHETP

Æmhētp, whom the Greeks compared to their Asclepius or Æsculapius, was a god but little acknowledged and but little worshipped. He seems never to have had a temple expressly built in his honour.⁴ The form assigned to him is the simplest that we find given to any god, consisting, as it does, merely of a bearded man, wearing a plain tunic, with a collar, and a close-fitting skull cap. The *ankh* and sceptre which he carries, alone show him



Æmhētp.

to be a god. His name is expressed by  or .

The monuments state that he was the 'son of Ptah,' but give no account of his attributes. We

¹ Champollion, *Lettres écrites d'Égypte*, t. iv. p. 155-6.

² Wilkinson, *A. E.* vol. v. p. 35.


³ So Champollion, *loc. cit.*

⁴ Wilkinson says, he 'held a post

among the contemporary gods of Upper and Lower Egypt from Ptolemy to the Delta (A. E. vol. v. p. 54) but, went to no temple where he was worshipped separately.

may conclude, however, from the notices of the classical writers,¹ that he was in some sort a 'god of medicine,' and was worshipped in the belief that his favour would avert disease from his votaries, or cure them when afflicted with any malady. Images of him, which appear to have been votive offerings, and represent him seated on a stool, unfolding a papyrus reel which lies upon his knees, are not uncommon.²

PASHT or BAST.

Of the goddesses not hitherto described, the most important seems to have been Pasht or Bast. Some writers have even placed her among the eight deities of the first order,³ but this view is scarcely tenable. She was the wife of Ptah,⁴ and was worshipped together with him and their son, Tum, in the great triad of Memphis. Her common title is Merienptah  'beloved of Ptah,' she is also called *Mut*, 'the mother,' and *ur-heh*, which is of uncertain meaning.⁵

Bast is represented in the ordinary form of a goddess, but as lion-headed in the earlier, and as cat-headed in the more recent times. In most instances she bears upon her head the sun's disk, with the uræus; but sometimes she has the disk only, sometimes the

¹ *Synon. Encyclop. Critic.* p. 73, s. *Ann. Mus.* xxi. 14, *Monoth. d'orient.* i. 20, &c.


² See Birch, *Guide to Muséum.* p. 15, *Exalt.* *Catalogue of Egypt. Coll. Mus.* p. 8, &c.

³ We know in the author's *Hieroglyphics* vol. i. pp. 284, 5.

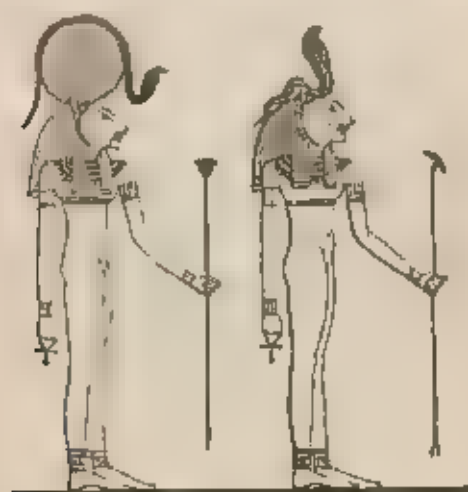
⁴ We know, *A. E. v.* i. p. 284. There is some doubt whether the true wife of Ptah was Bast or Bechet, or whether these two names

do not really belong to a single goddess. I am, nearly I incline to think, in the latter, but I have to a recent work discovered between the two, and suggest that they were names of Egypt from the Earliest Times, *Encyclopædia*, p. 21.

⁵ *Burney suggests the meaning, 'the goddess of the sun,' but doubtless (Egypt's Place, vol. p. 385).*

urine only, and occasionally neither the one nor the other.¹ Excepting by her hieroglyphic name, she is undistinguishable from Menh and Tafne. This name is expressed by three signs, thus: , and is read doubtfully as Pasht or Bast.

The worship of Bast was widely spread. At Thebes she held a high place among the contemplar deities there revered.² At Memphis, she was not only



Bast or Pasht.

united with Ptahab, but had a special temple of her own.³ Her great city was, however, Bubastis (now Tel Basta) in the Delta, which was wholly dedicated to her,⁴ and contained her principal shrine, an edifice

¹ See Wilkinson, *A. E.* ¹Supplement, pls. 27, 28a, and 51. Compare *Description de l'Égypte*, ²Analogues, vol. i. pl. 10, No. 2, vol. iii. pl. 48, Reménin, *Mém. del. Cult.* pl. 8, No. 1. pl. 82, No. 1. and numerous statues in the British Mus.

seum, as there numbered 10, 92, 88, 517, 617, and 620.

³ Wilkinson, *A. E.* vol. ix. p. 377.

⁴ See *Records of the Past*, vol. iv. p. 143.

⁵ Ibid. vol. viii. p. 91.




pronounced by Herodotus to be 'the most pleasing of all the temples of Egypt'.¹ Once a year a great festival was held at this place, accompanied by indecent ceremonies, which was frequented by vast numbers of the Egyptians.² It does not appear that her worship was very ancient; but from the time of Rameses III., at any rate, she was held in high repute, and received the frequent homage of the kings, who even sometimes called her their 'mother'.³

NUT or NETPE.

Nu, Nut, Nuhur, or Netpe is the rendering of a name expressed in hieroglyphs by the three charac-



Netpe

ters , which are sometimes followed by the feminine signs of the half-circle and egg, . It is doubtful whether the third hieroglyph , which is the ideograph for 'heaven,' was sound, and, if it was, whether the sound was *hur* or *pe*. The goddess was the divinity of the firmament, and is generally called the wife of Seb and mother of Osiris. Her titles are, 'the elder,' 'the mother of the gods,' 'the mistress of Heaven, and 'the nurse.' She is at once the mother and the daughter of Ra.⁴ She was represented in the

common form of a goddess, with the *ankh* and female

¹ Herod. ii. 137.

² Ibid. iii. 46.

³ Her worship by Rameses III. appears upon the monuments. It is called *Netpe* in the *Annals of the Kings of Egypt* (vol. vi. No. 1) and is also noticed in the inscriptions (*Records of the Past*, vol. viii. p. 81). She

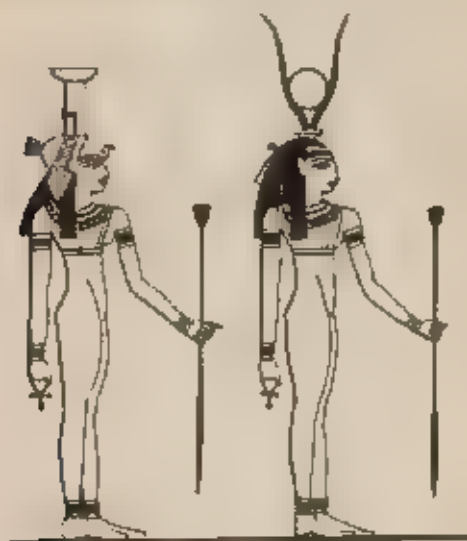
was a favourite with Sheshonk, who erected statues to her. Osorkon I. adorned her temple at Behnatis. It is Rameses III. who calls her his 'mother' (*Records*, l.c.).

⁴ See *Records of the Past*, vol. vi. pp. 136-9, and vol. viii. pp. 131-3.

sceptre, sometimes bearing a vase upon her head. Occasionally she appears in a fig or sycomore tree, pouring liquid from a similar vase into the hands of a deceased soul.¹ As the mother of Osiris, she is held in honour in the lower world, and thus her figure often appears in the tombs. It does not seem, however, as if she was a special object of worship in any city, or had anywhere a temple specially built in her honour.

NEPHTHYS. (Egypt. *Neb-ta*)

Nephthys, according to the myth, was the sister of




Ordinary Forms of Nephthys

Isis, and assisted her in her painful efforts to collect her husband's scattered members and effect his resuscitation.² Her common titles are 'the sister,' 'the benevo-

¹ Wilkinson, *Ancient Egyptians*. | *Records of the Past* vol. II. pp
² Supplement pt. 3, fig. 3. | 40-54.

³ See the 'Tears of Isis' in the

her 'saviour sister,' the 'sister goddess,' and 'the great benevolent goddess.' She held an important office in the under world, where she is the constant associate of Osiris and Isis,² and is said to 'put away the failings' of deceased persons.³ Her name is written with a sign which seems to be a combination of a house with a basket, , followed by the half circle and egg so frequently attached to the name of a goddess. It has been read Neb-ta, and translated 'lady of the abode,'⁴ but Birch reads it simply Neb-ta.⁵

Neb-ta was figured like other goddesses, but with the house and basket upon her head, or else in a form in which she is indistinguishable from Isis, crowned, that is, with the sun's disk between two long cows' horns. She often appears in the tomba, but does not seem to have had any temple dedicated to her.

ANUKA. (Egypt. *Anu*)

Anuka has been regarded by some as a form of Nephthys,⁶ by others as a form of Sati.⁷ But she seems to be really a distinct and substantive goddess. There is nothing that properly connects her in any way with Nephthys: and though she stands connected with Kneft, very much as Sati does, being, like Sati, his wife and companion, yet they can scarcely be identical, since the two are invoked together,⁸ and represented together,⁹ and called, in the plural number, 'the ladies

² Bunsen, *Egypt's Myth*, vol. i. p. 47. Wilkinson, *Ancient Egypt*, 4th ed. v. p. 4-16.

³ See the 'Ritual of the Dead' in Bunsen's *Egypt*, vol. v. pp. 120, 121, 270, 310, &c.

⁴ Ibid. p. 170.

⁵ Wilkinson, *A. E.* vol. iv. pp. 437 &c.



⁶ See Bunsen's *Egypt*, vol. v. p. 120.

⁷ Ibid. vol. i. p. 431.

⁸ Birch, *Guide to Egyptian Temples*, p. 5.

⁹ *Records of the Past*, vol. vi. pp. 81, 84, &c.

¹⁰ Rosellini, *Monumenti del Culto*, pl. 9, fig. 2.

of Elephantine.¹ Anuka was acknowledged as a goddess only at the extreme south of Egypt and in Nubia. There she was the third deity in a triad composed of herself, Kneph, and Sati, or sometimes the third deity in a 'tetrad' composed of Kneph, Sati, herself, and Ilak, who is her son by Kneph.² Her name is written phonetically , or *ank*, followed by the feminine sign , and that by the form of a goddess. She is represented, like other goddesses, in the ordinary female attire, and with the *ankh* and lotus sceptre, but is clearly distinguished from all her rivals by a head-dress of a very peculiar kind. This is a high cap, ornamented at the top with a number of feathers which spread outwardly, and form a striking and graceful plume.³ The Greek conquerors of Egypt identified her with Hestia or Vesta,⁴ but on what grounds is uncertain. She seems to have been really rather a war goddess than a protectress of the hearth.



Anuka.

MA.

Ma was the Egyptian goddess of truth. To the initiated she was, no doubt, the truth and justice of the Supreme God personified; but to the vulgar she was




¹ *Records of the Past*, vol. vi. p. 81.

² Birch, l.c.

³ Sometimes, instead of feathers the cap seems to be crowned by a row of lotus-blossoms. (See Hoe-

lin, *Mim. del Culto*, pl. 2, fig. 2.)

⁴ This is proved by an inscription found at Sebnyl, near the first cataract, where she is called 'Anuka or Hestia.' (See Wilkinson's *Ancient Egyptians*, vol. v. p. 20.)

special temples were dedicated to her, nor was she comprised, so far as is known, in any triad. Her peculiar emblem was a single ostrich feather ; and her name is sometimes written with such a feather, followed by the half-circle and egg, which are usual signs of femininity, thus, . But the more common mode of expressing it is as follows: 

Min is most frequently figured in the ordinary form of a standing goddess, but with an ostrich feather erect above her head. Sometimes, however, she sits, and bears the *ankh* without the sceptre. She is also found occasionally with huge wings, which project in front of her body to a considerable distance. In this guise, she is often adored, since the Egyptians were in the habit, for some reconcile reason, of representing truth as twofold.¹



Table


TAFNE

Ts'uin, another daughter of Ku, has a faint and shadowy character, which does not admit of much description. She ordinarily accompanies Shu,² whose twin sister and wife she is, and seems to be a sort of goddess of light.³ Both Hsueh and Hsueh are called in place

¹ See the *Ritual of the Dead* ch. lxxv where the deceased, as he is ushered into the Hall of Two Truths, utters: *Ignorant* vol. 2, p. 107.

¹ See *Records of the Past*, vol. vi, pp. 165, 177, 181, 182, 184, *Records of the Past*, pp. 150, 276, &c.

See the Record on p. 147.
 But, he was of the age that reg-
 ulated the height of the average
 in 1909. The girls at 7 feet tall
 were the same the year he
 graduated at the time he joined the
 team - 1909.



'sons of Shu and Tefne,'¹ but this mythology is of course exceptional. Her name is written phonetically , with or without the figure of a sitting goddess. She is portrayed in the usual female form, but with the head of a horse, like Sekhet, and bearing on



Merseker.

her head the solar orb, surmounted by the uræus.² Within the limits of Egypt, she was worshipped chiefly at Thebes,³ but her cult is found also in Nubia,⁴ where she was held in honour by the Ethiopians.

MERSEKER.

Merseker—whose name is written in two ways,  or —is a goddess not very often mentioned. We may gather from her name, which means 'loving silence,'⁵ that she was the 'goddess of silence,'⁶ a conclusion

which is confirmed by our finding her called, in one of the royal tombs at Thebes, 'the ruler of Amsetu' or 'the regions below.'⁷ The form assigned to her is very like that usually given to Isis and Nephtys, differing only in the head-dress, which is without heh-pets. She carries the *ankh*, like other goddesses, but bears the *was* or male sceptre.

¹ *Revue* vol. vi. pp. 115 and 119.



² Rosellini, *Monumenti del Culto*,



ii. and xii., Wilkinson, *Ancient Egyptians*, 'Supplement,' pl.

part i.

³ Wilkinson, *A. E.* vol. v. p. 32.

⁴ Rosellini, l. c.

⁵ From *mer*, , or , 'to

love,' and *skar*, , or ,




'silence.'

⁶ Breun, in Brunsen's *Egypt*, vol.

v. p. 651.

⁷ Wilkinson, *A. E.* vol. v. p. 31.



HEKA.

The goddess Hek or Heka, as commonly represented, is undistinguishable from Tafne, having the lion's head surmounted by the solar orb and asp. She seems, however, unlike Tafne, to have been a goddess of the tombs, in which her effigy often occurs. Sir Gardner Wilkinson supposed her to correspond to the Greek Hecate,¹ whose name he identified with hers, but the resemblance of the two in character is very slight. Hek appears on some of the older monuments as the wife of Kneph.² She is there frog-headed instead of lion-headed, and bears neither the disk nor the uræus. Her name is written either  or , and has sometimes the figure of a sitting frog  placed after it.



Form of Hek.

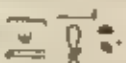
MENH or MENH.

In form this goddess is, like Heka, an exact reproduction of Tafne, lion-headed, with the solar orb and uræus, and bearing the *ankh* and lotus sceptre in her two hands.³ Her name is written  or . No special office can be assigned to her.

NEHEMAO.

Nehemao is another colorless and shadowy goddess, not often mentioned, and, when mentioned, given

¹ Wilkinson, *A. E.* vol. v. p. 20.² Wilkinson, *A. E.* Supplement,³ Sharpe, *Egyptian Inscriptions*, pl. II. part III. p. 78.

no epiphets that assign her any definite character. She is a 'daughter of the sun,' 'the lady of Tentyra,' and 'the mistress of the eight regions of Egypt.'¹ Her sacred-dress consists of a shrine, from which in some cases water plants are seen to issue on all sides. At the quarters near Memphis she was worshipped as the second member of a triad, in which she was conjoined with Thoth and Horus. Her name is expressed in Egyptian by the following group .

It has been already stated that to a certain number of the Egyptian deities an evil and malignant character very unmistakably attaches,² if not in the more ancient form of the religion, at any rate in that form which ultimately prevailed and established itself universally. This character belongs in some degree even to Sakh, the crocodile-headed god, who was a main object of worship at the best period; but it is intensified in such deities as Set or Sutech, Nubi or Umbo (if he is really distinct from Set), Bes, and Ptoums, who are represented in grotesque or hideous forms, and whose attributes and actions are wholly or predominantly evil.

SET or SUTECU.

Set was a son of Nut or Netpe, and so a brother of Osiris. According to the myth, he rebelled against his brother, murdered him, cut his body into pieces, and reigned in his stead. Osiris was afterwards avenged by his son, Horus, who vanquished Set, and, according to some accounts, slew him.³ Set, however, though slain,

¹ Wilkinson, *4 E* vol. i. pp. 80, 1.





² See above p. 348.

³ See *Reveries of the Poet*, vol. i. p. 121. Their enemy is vanquished, he no longer exists.

and compare vol. vi. pp. 114, 7.

⁴ Sakh and Tefnut (Tefné) place their son, Horus son of Isis, on the throne of his father, they oppose Set: they drag him to the secret

continued to be feared and worshipped, being recognised as the indestructible power of evil, and so requiring to be constantly propitiated. In the time of the Old Monarchy he seems to have held a place among the 'great gods,'¹ but was not the object either of any special adoration or of any marked aversion. During the rule of the Hyksos, or shepherd kings, those invaders selected him as their sole deity, refusing to worship any of the other Egyptian gods.² On their expulsion, he resumed his former place till the time of the nineteenth dynasty, when increased prominence was given to him by Seti I, in whose name Set was the chief element.³ Subsequently, but at what exact time is unknown, Set passed wholly out of favour. His worship ceased, and his very name was obliterated from the monuments.⁴

The name Set is expressed commonly by  or ; but in the latter case the Typhonian animal, , which sometimes stands by itself for Set, is usually added. When Sutech is the name used, it is commonly written . The worshippers of Set call him 'the lord of the world,' 'the most glorious son of Nut,' and 'the great ruler of heaven.'⁵ His detractors view him as 'wicked,' 'vile,' and 'the enemy of Osiris.'⁶ The form generally assigned him is curious. It is a human figure of the ordinary type, but with a strange



place of punishment in the east. Horus kills him in his name.

¹ See the list of early Egyptian gods in Manetho (sup. Lamb. Chron. vol. i. 29, § 1), where Typhon (= Set) occurs between Osiris and Isis.

² *Records of the Past*, vol. viii. p. 4.

³ The name of Seti I. is com-

monly written

 , where the

second figure represents Set.

⁴ Wilkinson, *A. E.* vol. iv. pp. 110-11.

⁵ See *Records of the Past*, vol. v. pp. 27, &c.

⁶ *Ibid.* vol. vi. pp. 117, 123, vol. x. p. 102, &c.


and monstrous head, halfway between that of a bird and that of a quadruped. A pair of long, erect, and square-topped ears, a bill like that of a stork, a small eye, and a large wing, form an *ensemble* which is grotesque in the extreme,¹ and which naturally provokes a laugh. Sometimes, besides this head there is a second, which is clearly that of a hawk.²



Forms of Set.

NUBI or NUBTI.

It is probable that in Nubi or Nubti we have not so much a distinct god as another name of the deity above described,³ Sutech or Set. The name Nubti,

written  is followed by the same grotesque animal

¹ Wilkinson, *Ancient Egyptians*.
² Supplement pl. iv, pt. 1 fig. 1
 pl. xiv fig. 1 and pl. xv fig. 1

³ Ibid. pl. xiv, pt. ii fig. 2.

⁴ See Canon Cook in the *Records of the Past*, vol. ix, p. 102 and therein in his *Egypt*, vol. i, p. 425.

form as the name Sutech; and it not unfrequently accompanies one or other of the figures which were assigned to Set in the last paragraph. Nor is there any other form than this which can be ascribed to Nubti. Nubti is called 'the occupant of the south,'¹ and is said to 'shoot his arrows against the enemies of the sun,'² and to 'shake the earth and the sky with his storm.'³

TAOURIS. (Egypt *Taour* or *Tuurt*.)

Taour or Taourt, the feminine counterpart of Set, appears commonly in the form of a hippopotamus-



Forme of Taourt.

walking, with the back covered by the skin and tail of a crocodile.⁴ In one hand she generally bears an implement like a knife, while in the other she sometimes holds a young crocodile.⁵ Her mouth is commonly furnished with huge teeth, and has the tongue pro-

¹ *Records of the Past*, vol. ix. p. 101.

² *Ibid.* vol. x. p. 145. The epithet of Nubti, or Nubt among the helpers of the sun is very re-



markable.

³ See Rosellini, *Monumenti del*

Cairo, pl. xxx. fig. 1. W. Knaus

J. E. Supplement, pl. 40.

⁴ See the woodcut on p. 262.

trading from it more or less. Sometimes, instead of a knife, the implement which she bears in her hand resembles a pair of shears. She was worshipped at Silebs in combination with Thoth and Nut or Nulpe,¹ standing there, as it seems, at the head of a local triad. Her name is commonly written phonetically  and is sometimes followed by a uræus  *oaro*, which is redundant.

BES.

Bes, represented as a hideous dwarf, generally with a plume of feathers on his head and a lion-skin loincloth,



Form of Bes.



his back,² is thought by some to be a form of Set, by others to be the Egyptian 'god of death.'³ He is some-

¹ Rosellini, *Lac.*

² See above, p. 266, where the

central figure is that of Bes.

³ Wilkinson, *J. A.* vol. iv. p. 402.

times seen armed with a sword or swords, and is even found in the act of slaying persons.¹ His name, which is written , is followed, curiously enough, by the hieroglyph representing a skin , which occurs commonly as the determinative of animals. He was worshipped at Thebes, at Tentyris, and in Ethiopia. Bronze images of Hes are common, and appear sometimes to connect him with the moon.²

APOPHIS (Egypt. *Apep*)

Apophis is portrayed either as a large serpent disposed in many folds, or as a water snake with a human



Apophis and Tem.

head.³ He was supposed to have sided with Set against Osiris, and to have thereby provoked the anger of Horus, who is frequently represented as piercing his head with a spear.⁴ The place of his ordinary abode is the lower world, where he seems to act as the accuser of souls, and to impede their progress towards the inner gates of Hades and the Hall of the Two Truths.⁵



¹ Wilkinson, *Lev.*

² Birch, *Guide to Museum* p. 16.

³ Wilkinson, *d. E.* vol. iv. p. 423.

⁴ See above, p. 259.

⁵ See *The Festival of the Dead*, ch. xxix. in Bunsen's *Egypt*, vol. v. pp. 103-5.

He is thought to have been the original principle of evil in the Egyptian system, and to have subsequently given way to Set, when their hatred of the Asmlas, whose great god Set was, caused the Egyptians to invest that deity with a malignant and hateful character.¹ The word 'Apep' seems to be derived from *ap.* 'to mount' or 'rise'. It is expressed in Egyptian either by  or .

Besides gods, the Egyptians recognised a certain number of *demonies* or *genii*, who were not the objects of any worship, but figured in their religious scenes, and had certain definite offices assigned them, if not in this world, at any rate in the next. Such was Anubis, the conductor of the dead, who is sometimes represented as watching the departure of the spirit from the body of one recently deceased,² but more often appears in the judgment scenes, where he weighs the souls in the balance,³ or superintends the execution of the sentence which has been passed upon them by their judge.⁴ Anubis is represented with the head of an animal which the Greeks and Romans considered to be a dog,⁵ but which is now generally regarded as a jackal. In other respects he has the ordinary form of a god, and even, when unemployed, carries the *ankh* and sceptre. Occasionally he bears on his head the crown of the two Egypts.⁶ He is styled 'lord of the burying ground,'⁷ and regarded as presiding over collins,⁸ tombs, and cemeteries. In the

¹ Wilkinson in the author's *History*, *Introd. to Ch. 14*.

² *Monuments*, vol. i. p. 22, 2nd edition.

³ Wilkinson, *Ancient Egyptians*, pl. 44, pt. 1, fig. 2.

⁴ *Supplement*, p. 44, pt. 1, fig. 3.

⁵ *Ibid.* pl. 84.

⁶ *Ibid.* pl. 7.



⁷ *Propert.* iii. 21. 41. *De Virg.* p. 449.





⁸ *Propert.* iii. 21. 41. *De Virg.* p. 449.

⁷ *Records of the Past*, vol. x. p. d.

⁸ *Ibid.* vol. iv. p. 3, vol. x. pp.

13, 25; Wilkinson, *A. E.* vol. iv.

mythology he was said to be a son of Ra and Nephthys,¹ or of Osiris and Nephthys.² His name is written either , 'Anep,' or , 'Anepa.'

With Anubis may be joined the 'four genii of Ament,' Amset, , Hapi, , Tuamutef , and Kebhsenuf , who are represented either as mummified figures, or in the ordinary human form,³ and bear respectively the heads of a man, a cynocephalous ape, a jackal, and a hawk. These beings presided, with Anubis, over the grave. At the embalmment of a corpse the intestines were taken out,



Repulehras jars with heads of the four Genii

treated with medicaments, and then either deposited in jars bearing the respective heads of the four genii, and placed with the coffin in the tomb, or else returned into the body accompanied by their complete figures. Each genius had certain special intestines committed to his care: Amset, the stomach and large intestines; Hapi, the smaller intestines; Tuamutef, the lungs and heart; Kebhsenuf, the liver and gall bladder.⁴

¹ *Records of the Past*, vol. x. p. 143.

² *Bunsen, Egypt's Place*, vol. i. p. 415.

³ *Wilkinson, A. E.* vol. v. p. 71.

The mummified form is by far the most common.

⁴ *Ibid* pp. 70-1. Compare Birch, *Guide to Museum*, pp. 80-90.

Speeches, supposed to be made by the genii, were frequently inscribed on the exterior of coffins, and on the boxes which held sepulchral vases and sepulchral figures.¹ In the infernal regions the four genii were closely associated with Osiris, and are spoken of as 'lords of truth, chiefs behind Osiris.'² Their duties are not very clear, but seem rather connected with the preservation of the body than the safe passage of the soul through its ordeal.³ Still, the genii are sometimes invoked to sustain the soul upon its way with food and light, to help it to 'pass through the secret places of the horizon, and to cross the lintels of the gate.'⁴

It is usual to attach to the 'four genii of Amen' the 'forty-two' who are known as 'the assessors'. In representations of Osiris upon the judgment seat, the assessors usually appear, standing or sitting in two or more rows above him or behind him, each crowned with an ostrich feather, the emblem of truth, and carrying in his two hands an implement resembling a sword or knife.⁵ All have mummified forms, and, whilst some have human, the majority have animal heads, chiefly those proper to certain of the gods, as hawks, lions, jackals, cats, crocodiles, and hippopotamuses. Each assessor has his own proper name; and these names it was necessary for all persons to know, and to repeat when standing in the 'Hall of the Two Truths, and disclaiming the forty-two sins of the Egyptian moral code. All the names appear to have been set

¹ *Records of the Past* vol. 2 pp. 80-7.
² *Catalogue of Mayer Collection* p. 39.

³ *History of the Dead* ch. xvi (110).

⁴ *Monuments Egyptiens* vol. 1 p. 175.

⁵ See especially *Records of the*

Past, vol. 2 pp. 83-7.

⁶ *Manual of the Dead*, ch. cxliii ad fin.

⁷ Wilkinson, & F. S. Stappleton, *pl. 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.*

nificant, and most of them were well calculated to cause the guilty to tremble.' 'Eyes of flame,' 'breath of flame,' 'cracker of bones,' 'devourer of shades,' 'eater of hearts,' 'swallower,' 'hon-god,' 'white tooth,' 'smoking face, and the like, sufficiently indicated what fate would befall those who made a false protest of innocence to the spirit whose province it was to punish some one particular crime. The assessors 'lived by catching the wicked,' 'fed off their blood,'² and 'devoured their hearts before Horus.'³ They were thus not merely judges, but accusers and punishers of crime. Guilty souls were handed over to them by Osiris, but to be 'tortured' only, not destroyed.⁴

Long as is the above list of Egyptian gods and genii, let it not be supposed that the catalogue is as yet complete. A full account of the Egyptian Pantheon would have to comprise, besides the deities which have been enumerated, at least twenty or thirty others; as for instance, Nun, the god of the primeval waters,⁵ Hapi, the Nile god,⁶ Bahu, the lord of the inundation,⁷ Rept, the wife of Hapi,⁸ Uati, the goddess of Lower Egypt,⁹ Khaf, perhaps the goddess of the upper country,¹⁰ Sem, the goddess of the West,¹¹ Sefekh, god

¹ See the *Ritual*, ch. cxix (Hos-son, p. 252, 3).

² *Ibid.* p. 252.

³ *Ibid.* p. 252.

⁴ *Ibid.* The final announcement of the wickedness which is *not* given, was collected by Sem. (See above, p. 251.)

⁵ Nun is often mentioned in the sacred myths, as, for instance, in the 'Instruction of Amenemhat by his son,' where he is called the brother of the gods, and said to be the father of Re. *Records of the Past*, vol. vi pp. 133-4.

⁶ See Wilkinson, *A. E.* vol. i

pp. 165-6. *Records of the Past*, vol. ix, p. 14, vol. xi, pp. 106-7. *Mon. del. Cairo*, pt. 133, col. 1.

⁷ *Records of the Past*, vol. x, p. 119.

⁸ *Ibid.* vol. xi, p. 120.

⁹ *Ibid.* vol. ix, pp. 12, 13, vol. x, pp. 13, 14, &c.

¹⁰ *Ibid.* vol. ii, p. 31. Khaf is extolled over all the countries by Thothmes III in a tablet set up at Thebes.

¹¹ *Ibid.* in *Records of the Past*, vol. ix, p. 26.

ness of writing; ¹ Senet, goddess presiding over childbirth; ² Rannu, goddess of the harvest; ³ Nepu, god of corn; ⁴ Hs, touch; ⁵ Sh, taste; ⁶ and the foreign importations, Anta or Anatis, ⁷ Astarte, Ashtoreth or Astarte; ⁸ Bar, or Baul; ⁹ Respu, or Reseph; ¹⁰ Ken, or Khen; ¹¹ and Sept ¹² Baro, Sekar, and Serk would also claim a place in any full description, though it would probably appear on examination that they were mere forms of the better known Athor, Pthah, and Isis. Inquiry would also have to be made into the true character and attributes of Am, Amente, Astes, Hak, Mak u, Nausas, Nebhept, Nislem or Nanch, Nuhar, Urek, ¹³

¹ Wilkinson, *A. E. Supplement*, pls. 54 and 55. See in Bunsen's *Egypte* vol. v p. 543.

² Wilkinson, *A. E.* vol. v p. 413, Row 2nd. *More old Egypt*, (p. 317th. fig. 2, and pl. III. fig. 2.) Birch reads the name as 'Neb', correcting the initial letter as } and not } (See Bunsen's *Egypte*, vol. v p. 482.)

³ Wilkinson, *A. E.* vol. v p. 61, and 18 pp. 100, pt. 4. *Records of the Past* vol. x p. 166, Birch in Bunsen's *Egypte*, vol. v p. 50.

⁴ *Records of the Past*, vol. ii p. 14. 1st vol. col. p. 76. Wilkinson, *A. E.* Supplement, vol. 61, pt. 2.

⁵ *Records of the Past* 1st c., Birch in Bunsen's *Egypte*, &c.

⁶ Bunsen, vol. i. pp. 400-10. *Records of the Past*, vol. x p. 112, Wilkinson, *A. E.* Supplement, pl. 7, pt. 1.

⁷ *Records of the Past*, vol. iv p. 71. vol. i p. 145, &c.

⁸ 1st vol. ii pp. 68, 71, 76, Birch. *Guide to Hieroglyphs* p. 11.

⁹ Wilkinson, *A. E.* vol. v pp. 63-4; Bunsen, *Egypte's Place*, vol. i pp. 411-12.

¹⁰ Bunsen, vol. i p. 412, Birch, 1st c.

¹¹ Birch in Bunsen's *Egypte*, vol. v p. 503. Wilkinson, *A. E.* Supplement, pt. 67, pt. 3.

¹² Am, or 'Corbena' of Wilkinson, vol. i p. 101, and 'Sup. vol. i. 103, 104, and on to as found in the domain of Hades. He was then in company of Serk (Wilkinson, pl. 104). As to the name of the Anaton Bunsen, *Egypte's Place*, vol. i p. 37-1, As to one of the gods of Hades, 1st vol. v. The he, he, he, and Anu. *Ritual of the Dead*, ch. xviii, 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

¹³ Ra or Tan, and one of the chief deities of the gods, 1st vol. vi pp. 50, 51. Nebhept, generally compared with Nausas, is thought to have been a form of Athor. Nuhar or Nuhar is joined, by Bunsen of the 18th dynasty with Ura: Nuhar, Nuythya, Harna, and Sekib vol. x p. 34. Nuhar and Urah are included by Birch in his list of Egyptian deities (Bunsen's *Egypte*,

&c. But to exhaust the subject would clearly require the devotion to it of at least one whole volume. In a work of moderate dimensions, such as the present, where even the more important deities have to be sketched rather than described at length, it is impossible to do more than glance at the minor and, comparatively speaking, insignificant personages of the Pantheon.

The arrangement of the gods into classes, and the organisation, so to speak, of the Pantheon, belong to a comparatively late date, and are too artificial to be of much interest. According to Herodotus,¹ the Egyptians recognised three orders of deities, and assigned to the first order eight, to the second twelve, and to the third an indefinite number. There is some reason to question the accuracy of this statement. In the extant native monuments and papyri, neither 'the eight' nor 'the twelve' are to be recognised. We have sometimes of a 'truly nine,'² of 'nine gods of the Ta-Meh,'³ and of 'nine gods, the masters of things,'⁴ but never of eight or twelve. Still, as Manetho to some extent confirms Herodotus,⁵ it has been generally thought that there must have been, at any rate under the later Pharaohs, some arrangement of the gods into groups and some recognition of a presiding 'eight,' but great difficulty has been found in determining both the principle or principles of the division, and (still more) the deities which belong to each group. Following a

vol. v. pp. 581-3, the former is said to be a 'god of the firmament.'

Herod. ii. 144.

² *Records of the Past*, vol. i. pp. 41-2.

³ *Ibid.* p. 36.

⁴ *Ibid.* p. 37.

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⁵ Strictly speaking, Manetho allows a range of seven, not eight, deities. But this may perhaps be considered to be inspired in error. (See *Lucas*, [Chron. Cos. i. 20, § 1, and compare Syncell. *Chronograph.*, pp. 61-2.]

pose that a similar divergence would show itself, were the inquiry extended to other religious centres.¹

The recognition of a first order of gods, if we regard it as established, necessitates the recognition of a second order, but it seems very improbable that the number of the second order was limited to twelve. Whatever eight we separate off from the rest to form the first order, we shall find at least twenty with about equal claims to a place in the second.² It would seem most probable that in the second order were included all the proper deities below the first eight, and that the third order contained only the deities more correctly called 'dæmones' or 'ginn,' such as Anubis, Amset, Hapi, Tiamoutef, Kebhsenuf, Am, Astes, Maoutef, Karbukef,³ and the Assessors.⁴

Of far more practical importance than this division into orders was the curious preference, shown by the Egyptians generally, for worshipping their gods in triads, or sets of three.⁵ In almost every town of any consequence throughout Egypt, a local triad received the chief worship of the inhabitants. At Memphis the established triad consisted of Ptahhot, Sekhet, and Tum; at Thebes, of Ammon Ra, Maout, and Chonsu; at Heliopolis of Ra (or Tum), Nebhept, and Horus; at Elephantine, of Kneph, Sati, and Anuka; at Abydos, of Osiris,

¹ At Heliopolis, for instance, the 'Eight' would almost certainly have comprised, besides Ra and Horus, the god Tum and the goddesses Nehept and Neusma. See *Records of the Past*, vol. xi. p. 57.

² It is observable that Herodotus, who attributes to the Egyptians a definite 'twelve,' assigned inadequately to appear to his list a 'supplementary' one of thirteen others (*Ægypt's Place*, vol. 2. pp. 400-11).

³ Maoutef and Karbukef appear in the *History of the Gods* as companions of the 'Four Great,' but apparently are of a lower grade (*Herodotus' Egypt*, vol. 1. p. 176).

⁴ *Review, Egypt from the Earliest Times*. Introduction, p. xi., *Guide to Museum*, p. 11. Wilkinson, *A. E.* vol. 1. pp. 230-3. Herodotus objects to the word 'triad' and thinks the expression by throws an important (*Ægypt's Place*, vol. 2. p. 305).

Isis, and Horus, at Ombos, of Savak, Ather, and Khonsu, at Sushu, of Ra, Pthah, and Hapi, the Nile god. Occasionally, but not very often, a fourth divinity was associated with the principal three, as Bast or Pashit (if she be different from Sekhet) at Memphis, Neith at Thebes, Nephtys at Abydos, and Hak at Euphantine,¹ but the fourth always occupied a wholly subordinate position. The three gods of a triad were not themselves upon a par. On the contrary, the first god of the three had a decided pre-eminence, while the last was generally on a lower footing. The middle deity of a triad was ordinarily, but not always, a goddess.

Temples were generally dedicated to a single god; but the god thus honoured was worshipped in them *together with his contemplar deities*. Worship comprised three things, prayer, praise, and sacrifices. Specimens of the first and second have been already given.² But we subjoin one or two more. The following is an address to Ammon-Ra, considered as the supreme God:—

Hail to Thee for all these things,
 The One alone with many heads;
 Lying awake while all men sleep,
 To seek the good of Thy creatures!
 O Ammon, ensuiner of all things,
 Atum-Horus of the horizon!
 Homage to Thee from all voices!
 Salvation to Thee for Thy mercy towards us,
 Acknowledgment to Thee, who hast created us.

Hail to Thee, say all creatures,
 Salutation from every land—
 From the depth of heaven, to the breadth of the earth,
 To the depths of the sea.
 The gods adore Thy majesty;
 The spirits Thou hast created exalt Thee,
 Rejoicing before the feet of their Ruler.

¹ Birch, *Graeco to Museum*, l. & c.

² Supra, pp. 326-7 and 350-1.

They cry out welcome to Thee,
 Father of the father of all the gods
 Who raises up the heavens, who fixes the earth,
 Maker of beings, Creator of existences,
 Sovereign of life and death and strength, Chief of the Gods
 We worship Thy spirit, which alone has made us
 We whom Thou hast made, thank Thee that Thou hast given
 us birth
 We give praises to Thee for Thy mercy towards us !'

The subjoined is part of a 'Hymn to the Nile,'
 but the local colouring gradually fades, and, forgetting
 his special theme, the sacred bard passes to a general
 expression of thankfulness to the Almighty.

Bringer of food ! Great Lord of provisions !
 Creator of all good things !
 Lord of terrors, and of all choicest joys !
 All are combined in Him.
 He produceth grass for the oxen,
 And provides victims for every god,
 The choicest meats he too supplies.
 Lord of both regions,
 He filleth the great ones, he enricheth the storehouses,
 He carveth for the estate of the poor.
 He causeth growth, to fulfil all desires
 He wearies not ever of it.
 He maketh His merit a banner
 He is not given in marble ;
 No image of Him bears the double crown,
 He is not behold,
 He hath neither ministrants nor offerings
 He is not adored in sanctification ;
 His abode is not known ;
 No shrine of His is found with painted figures.
 There is no building that can contain Him
 There is none that can give Him counsel.
 The young men, His children, delight in Him,
 He directeth them, as their King.
 His law is established in all the land,
 It is with His servants both in the north and in the south,
 He requeth away tears from all eyes
 He careth for the abundance of His blessings.*

* *Records of the Past*, vol. ii. p. 131. * *Ibid.* vol. ii. pp. 108-110.

The great deficiency which we note in the prayers of the Egyptians is the want of any earnest appeals for pardon, of any heartfelt repentance, or deep conviction of sin. Only once or twice do we find an Egyptian making any confession of sin at all¹. On the other hand we find abundant boasting and self-assertion. As before the assessors in the Ament, each departed soul had to protest its absolute innocence, so every Egyptian takes every opportunity of setting forth his manifold good deeds and excellences in this life. 'I was not an idler,' says one, 'I was no listener to the counsels of sloth; my name was not heard in the place of reproof. All men respected me. I gave water to the thirsty; I set the wanderer in his path; I took away the oppressor, and put a stop to violence.'² 'I myself was just and true,' writes another on his tombstone, 'without malice, having put God in my heart, and being quick to discern His will. I have done good upon earth, I have harboured no prejudice; I have not been wicked; I have not approved of any offence or iniquity; I have taken pleasure in speaking the truth. . . . *Pure is my soul; while living, I bore no malice.* There are no errors attributable to me, no sins of mine are before the judges. . . . The men of the future, while they live, will be charmed by my remarkable merits.'³ It is, of course, possible that we

¹ There is one slight acknowledgment in a Hymn to Tem, which has been already given at length (supra, pp. 359-61), and in the *Kelak of the Dead* it is admitted that the soul, after passing through the Hall of the Two Truths and protesting its innocence, 'I am pure, I am pure &c.,' still requires cleansing in the wash of purgatorial fire. 'Ex-

tract we all the evil out of me,' say the souls, 'obliterate my faults, annihilate my sins.' 'Thou thyself do: reply thou to us: we obliterate all thy faults: we annihilate all thy sins.' (See Dunsen's *Egypt*, vol. v. p. 200.)

² *Records of the Past*, vol. vi. pp. 387-9.

³ *Ibid.*, vol. x. pp. 7-8.

have here merely the indiscriminate and overstrained eulogium of an affectionate widow or orphan, bent on glorifying a deceased husband or parent, and thus that the effusion is simply parallel to those epitaphs of the Georgian era, assigning every virtue under the sun to the departed, which disgrace so many of our own churches; but it was certainly the general practice in Egypt for persons to prepare their own tombs,¹ and the use of the first person singular is therefore, probably, not a figure of rhetoric. Beka, most likely, saw nothing unseemly or indecorous in putting on record his own wonderful merits, and inviting posterity to imitate them. Similarly, Uja-hor-resenet, a government official under Amasis, Psamatik III., and Cambyses, asserts his own excellence upon a statue, which he certainly dedicated during his lifetime, in terms such as the following ²—‘I was a good man before the king; I saved the population in the dire calamity which took place throughout all the land; I shielded the weak against the strong; I did all good things when the time came to do them; I was pious towards my father, and did the will of my mother; I was kind-hearted towards my brethren . . . I made a good sarcophagus for him who had no coffin. When the dire calamity befell the land, I made the children to live, I established the houses, I did for them all such good things as a father doth for his sons.’³

Sacrifice with the Ezyptians, as with the Jews and with the classical nations, was of two kinds, bloody and unbloody. Unbloody sacrifice was the more usual.

¹ *Records of the Past*, vol. vi. p. 190. (Samuel Washington, A. E. R. v. p. 490.)

² *Records*, vol. x. p. 52.

³ Contrast with these utterances those of Ibsut (Ps. xxxi. d. 10, xxxi. l. 7. xl. 12, &c.), Iamsh (vi. 5), and even Job (xl. 4. xli. 9).

The Egyptians offered to their gods bread,¹ flour,² cakes of various kinds,³ oil, honey, fruit, incense, wine, beer,⁴ perhaps spirits, and also flowers.⁵ Libations to the gods were of daily occurrence,⁶ and were certainly both of beer and wine, possibly also of the spirit which is easily obtained from dates.⁷ Incense was continually offered,⁸ and consisted, in part, of frankincense, in part of various aromatic gums, and sweet-scented woods.⁹ The best produce of Arabia was desired for this pious practice, and expeditions were sometimes undertaken, mainly for the purpose of procuring incense of the best quality.¹⁰ The fruits presented were such as dates, grapes, figs, the produce of the *doum* palm, olives, mulberries, &c.¹¹ Flowers were offered in bouquets, in basketfuls, and in garlands, the lotus and papyrus being among the plants in highest favour.¹²

The sacrificial animals included certainly bulls, oxen, male calves, sheep, goats, pigs, geese, ducks, pigeons, and certain undomesticated creatures, such as antelopes and various kinds of water-fowl. Of these,

¹ Bread is usually placed first in the general description of sacrifices (*Records of the Past*, vol. iv. p. 8, vol. v. pp. 20, 31, &c.; vol. x. p. 44). Ten or twelve different kinds of bread are mentioned as offered to the Theban gods by Herodotus III. c. 130, vol. vi. pp. 14 & where a list of great bread, different kinds, offered in one temple during the space of thirty-one years, was 2744,037, or above 90,000 annually.

² *Records of the Past*, vol. vi. pp. 65, 64, &c.

³ Wilkinson, *A. E.* vol. v. p. 397. See also vol. vi. 549, *Records of the Past*, vol. iv. p. 13, vol. vi. p. 45, &c.

⁴ *Records of the Past*, vol. iv. p.

7, vol. v. pp. 20, 31, 45, &c.

⁵ Wilkinson, *A. E.* vol. v. pp. 398, 39.

⁶ Herodotus, II. 30; *Records of the Past*, vol. vi. pp. 14, vol. viii. p. 44, vol. x. p. 44, &c.

⁷ See also the account to be found among the offerings of the kings to the temples (*Records of the Past*, vol. x. pp. 45, 62, &c.).

⁸ Wilkinson, *A. E.* vol. v. pp. 398-40.

⁹ Ibid. p. 399. Compare *Records of the Past*, vol. vi. p. 14.

¹⁰ See the description of Queen Hatshepsut in the *Records of the Past*, vol. x. pp. 13, 19.

¹¹ Ibid. vol. vi. pp. 42, 49, 65, 67, &c.

¹² Ibid. pp. 48-9, 66, 68, &c.

oxen, male calves, and geese were most in request, and served as victims universally: ¹ goats were offered at Thebes and in most other parts of Egypt, but not at Mendes, where sheep took their place; ² pigs, generally regarded as unclean, formed the necessary sacrifice on certain special and rare occasions: ³ ducks and pigeons served as convenient offerings for the poor, ⁴ parts of antelopes seem to have been occasionally offered by the rich ⁵ It has been generally maintained that cows and heifers, being sacred to Athor, could under no circumstances be employed as victims in Egypt, ⁶ and this was certainly the belief of Herodotus: ⁷ but the Egyptians remain throw great doubt upon the truth of the Herodotean statement. Not only do cows and heifers appear among the sacrifices at meals presented to the temples by the Egyptian monarchs, as regularly and in as large numbers as bulls, oxen, and steers, ⁸ but it is distinctly stated in numerous passages that cows were actually offered in sacrifice ⁹ Whatever objection, therefore, the Egyptians may have felt to eating the flesh of cows and female calves, ¹⁰ it would seem to be certain that they had no scruple about sacrificing them. Probably such victims were made in every case 'whole burnt-offerings'—consumed, that is, entirely upon the altar,

¹ Herod. ii. 41, 42. *Records*, vol. ii. pp. 140, 141, 142, &c. vol. iii. pp. 31, 32, &c.

² Herod. ii. 42.

³ Herod. ii. 47.

⁴ Just as they did among the Jews (see Lev. ii. 7, iii. 9, and xiv. 22).

⁵ *Records of the Past*, vol. i. p. 44.

⁶ Wilkinson *A. E.* vol. i. p. 347, Kenrick, *Ancient Egypt* vol. i. p. 11, Trevor, *Ancient Egypt* p. 172, &c.

⁷ See Herod. ii. 41. Herodotus says that they were sacred to Athor, but he is mistaken. Athor became a deity with a face showing that it was not female, Athor to whom they were dedicated.

⁸ *Records of the Past* vol. vi. pp. 47, 48 (vol. vi. pp. 1, 2, &c.).

⁹ Herod. ii. pp. 140, 141, vol. i. pp. 31, 32, &c.

¹⁰ Herod. l.c. *Parviter De Aethiopia* ii. § 11. Hieronym. *Ad. Iovin.* ii. 7. &c.

and not partaken of, either by the priests or by the worshippers.

When a sacrifice was intended, the victim was usually decked with flowers,¹ and brought to the temple by the offerer, who submitted him first of all to the inspection of the priests, and then, if he was pronounced pure, and sealed in the appointed way,² conducted him to the altar, where, after a libation had been poured, he was slaughtered by the officiating minister, who cut his throat from ear to ear,³ and let the blood flow freely over the altar, or over the ground at its base. Generally, only certain parts of the animal were burnt, the remainder being shared between the priest and the person, or persons, who brought the victim; but sometimes the whole animal was placed on the altar and consumed with fire. Cakes of the best flour, honey, raisins, figs, incense, myrrh, and other odorous substances were often added, together with a quantity of oil, which helped the fire to consume the whole.⁴ Such sacrifices were, no doubt, in many cases, thank-offerings, mere indications of the devotion and gratitude of the worshipper; but occasionally they were of the nature of expiatory rites, and gave some indication of that sense of sin and desire of pardon which were, as already observed,⁵ generally lacking in the devotional utterances of the Egyptians. Herodotus tells us⁶ that it was usual, when a victim was offered, to cut off the head, and after heaping imprecations upon it, and praying that whatever evils were impending either over Egypt or over the worshippers might fall upon that head, to sell it to Greeks or cast it into the Nile—

¹ Wilkinson, *A. E.* vol. v. p. 352.

² Herod. ii. 24.

³ Wilkinson, *loc. cit.*

⁴ Herod. ii. 40.

⁵ See above, p. 400.

⁶ Herod. ii. 36.

practice which recalls the Jewish ceremony of the scape-goat, and likewise that commanded in Deuteronomy for the expiation of an uncertain murder.¹ Again, the same writer informs us that, in sacrifices to Isis, it was the custom for the sacrificers both to offer the victim fasting, and to beat themselves during the burning²—both which practices point to the expiatory idea as involved, to some extent at any rate, in the Egyptian notion of sacrifice.

One of the most remarkable features of the Egyptian religion—and one in which it differed from almost all others—was the sacred character with which it invested various animals. A certain number of animals were held sacred universally, and might nowhere under any circumstances be killed or injured. Others received a veneration less than universal, but not far short of it, while a third set enjoyed a mere local and exceptional privilege. To the first class belonged the cat,³ which was sacred to Bast or Seket et., the ibis⁴ and cynocephalous ape,⁵ which were sacred to Iuthi; the hawk⁶ and beetle,⁷ which were sacred to Ra; the asp, probably,⁸ and other cows as a class, or at any rate white cows, which were sacred to Athor. Generally but not universally revered were sheep,⁹ which were sacred to Kneph, and dogs,¹⁰ which do not seem

¹ Deut. xii. 15.

² If not ii. 40.

³ *Ibid.* ii. 60-7. Compare W. B. E. vol. v pp. 101-2. Cat machines are very common in Egypt, *Annals of the Museum*, pp. 104-5.

⁴ *Ibid.* ii. 67-70. Wilkinson. *J. E.* vol. v pp. 25-26.

⁵ Wilkinson. *J. E.* vol. v pp. 28-31. Birch, *Annals of the Museum* pp. 17, 66, &c.

⁶ *Ibid.* ii. 65, 67. *Ibid.* See i. 67, Wilkinson, *Ann.* vol. v pp. 260-

210, &c.

⁷ *Records of the Past*, vol. vi. pp. 14-16, Birch, *Annals of the Museum*, p. 72.

⁸ Wilkinson expresses himself doubtfully on this point. *J. E.* vol. v p. 246.

⁹ *Part I. of the Hist. of Egypt* p. 72. (Compare Herod. ii. 63.) Sheep were especially sacred at Thebes and *Ibid.* &c.

¹⁰ Wilkinson, *J. E.* vol. v pp. 173-4.

to have been assigned to any special deity. Local honours attached to Lions, crocodiles, hippopotamuses, wolves or jackals, ibexes, antelopes, goats, ichneumons, shrew-mice, vultures, frogs, certain snakes, and certain kinds of fish. Lions, emblems of Horus and Tum, were sacred at Heliopolis and Leontopolis; crocodiles, emblems of Set, at Ombas, Coptos, and in the Armoite nome (or Fayoum) generally; hippopotamuses, emblems of Thoth, at Papreos in the Delta; wolves or jackals, emblems of Anubis, at Lycopolis; ibexes and frogs at Thebes; antelopes at Coptos; goats at Mendes; ichneumons at Hieracopolis; shrew-mice at Athribis; vultures, emblems of Maat, at Ekestuya; snakes at Thebes, and fish of different kinds at Latopolis, Lepidopolis, Enghutine, and elsewhere.¹ In each locality where any kind of animal was sacred, some individuals of the species were attached to the principal temples, where they had their special shrines or chambers, and their train of priestly attendants, who carefully fed them, examined them, and saw generally to their health and comfort.² When any of them died, they were embalmed according to the most approved method, and deposited in mummy-pits, or in tombs specially appropriated to them, with much pomp and ceremony.³ All the other individuals of the species were sacred within the locality, and had to be protected from injury. It was a capital offence to kill one of them intentionally, and to do so even accidentally entailed some punishment or other,⁴ and necessitated

¹ *Buch. Egypt from the Earliest Times*, translated from the *Annales de l'Égypte*, pp. 17, 21.

² *Herod. lib. ii. c. 65*, *Herod. Sic. lib. ii. c. 101*, *Strabo, lib. i. c. 16*, *lib. x. c. 16*.

³ *Herod. lib. ii. c. 67*.

⁴ *Herod. lib. ii. c. 65*, *lib. ii. c. 101*, *lib. x. c. 16*, *lib. x. c. 16*. But this was not the Egyptian law. The punishment of the people may occasionally have

priestly absolution. The different towns and districts were jealous for the honour of their favourites, and quarrels occasionally broke out between city and city, or between province and province, in connection with their sacred animals, which led in some cases to violent and prolonged conflicts, in others to a smouldering but permanent hostility.¹ An appreciable portion of the religious sentiment of the nation was absorbed by these unworthy objects, but so strong and lively was that sentiment among the Egyptians, that the animal worship, widely spread as it was, does not appear to have interfered seriously with the respect and reverence which were paid to the proper deities.


In the animal worship hitherto described, it was the species and not the individual that was held in honour. But in certain cases the religious regard attached to the individual either solely or specially. The Egyptians believed that occasionally a deity became incarnate in a particular animal, and so remained until the creature's death. The occurrence was made known to the priests by certain signs,² and the god, greeted, as soon as recognised, with every token of respect and joy, was conducted in solemn procession to his proper temple, and installed there as the actual deity. This form of superstition prevailed at Memphis, Heliopolis, Hermopolis, and Metemphes. At Memphis, a magnificent abode, in the

led to such a shocking result. (See Diocl. Sic. l. c.)

¹ Ptolemy *De Ind. et Sine* l. 41.

² On the signs by which an Apis calf was known, see Herod. ii. 167, and compare Plutarch *Var. An.* ii. 17. Plin. *H. N.* viii. 40. Amm. Marc. xxii. 14. The chief

seem to have been a white star on the forehead and a white mark on the back of the ear in which some resemblance could be traced to the tail of an eagle. It is evident that the priests would easily find a bull Apis, whenever they wanted one.

shape of a court surrounded by Osirid pillars,¹ was prepared for the accommodation of a sacred bull, believed to be an incarnation of the god Ptah,² who was thought from time to time to visit Egypt in person. When a male calf, having been examined by the priests, was pronounced to have the required marks, he received the name³ of Apis, , and became the occupant of this building, which thenceforth he never quitted, except on certain fixed days when he was led in procession through the streets of the city and welcomed by all the inhabitants, who came forth from their houses to greet him.⁴ Otherwise he remained continuously in his grand residence, waited upon by numerous priests, fed on choice food, and from time to time shown for a short space to those who came to worship him and solicit his favour and protection. The cow which had been so favoured as to be the earthly mother of the deity was also made an inmate of the sacred edifice, being lodged in the vestibule which gave access to the building.⁵ It is remarkable that the Apis bulls were not in every case allowed to reach the natural term of their lives. If a natural death did not remove them earlier, the priests drowned them when they reached the age of twenty-five,⁶ after which they were buried with the usual

¹ Herod. ii. 153.

² See Lancelmont (*Manuel d'Histoire Ancienne*, vol. i. p. 595) and Birch (*Egypt from the Earliest Times*, 'Introduction', p. 21). Others make the Apis bull incarnation of Osiris (Wilson, *J. F. & A. v. p. 347*; Bunsen, *Egypt's Place*, vol. i. p. 41).

³ The hieroglyphs which represent this name are different from those expressive of the Nile-god, but identical (or nearly so) with

the group which represents the second genus of Amens (see above, p. 347).

⁴ Wilkinson, *J. F. & A. p. 351*.

⁵ Herod. ii. 1, § 1. There were two apartments provided in the temple for a certain number of other cows, Apis requiring to have the society of female companionship. (See Ebers, *Nat. An. xv. 20*.)

⁶ Herod. ii. 1, § 1. Amm. Marc. xii. 14.

honours, their bodies being carefully embalmed and deposited with much ceremony in the sepulchral chambers of the Serapeum,¹ a temple at Memphis expressly devoted to the burial of these animals. Each Apis, when dead, became an Osiri-Apis,² or Serapis, and the object of a special cult,³ which in Ptolemaic and Roman times received an extraordinary development. All Egypt went into mourning at the death, however produced, and remained inconsolable until it pleased the priests to declare a new *wt-wr*, when mourning was at once cast aside, a time of festival was proclaimed, and, amid the acclamations of the whole people, the new-found Apis was led in solemn pomp to occupy the chambers of his predecessor.⁴

At Heliopolis, another sacred bull was maintained in the great temple of the sun,⁵ which was viewed as an incarnation of Ra or Tinn,⁶ and received the same sort of honour as the Apis bulls of Memphis. The name assigned to this animal was Mnevis. It is said by Ptolemy and Porphyry to have been a black bull; but the monuments are thought to represent it as white.⁷ Though highly revered by the Heliopolites, it did not enjoy much regard beyond the precincts of its own city.

A third sacred bull, called Bacis or Paeis, was maintained at Hermentis,⁸ not far from Thebes, on

¹ Recently discovered by M. Mariette. (See his *Recherches sur les monuments de l'Apis te-nees au Serapeum*. Paris, 1855.)

² Leumann. *Manual of Egyptian Antiquities*, vol. i. p. 52. *Records of the Past*, vol. iv, pp. 61, 4.

³ *Records of the Past*, l.c.

⁴ Herod. ii. 27. Plut. l.c. *Plut. De Ind. et Oris* § 35, Diocl.

Sic. i. 44, 45.

⁵ Plut. *De Ind. et Oris* § 35.

Diocl. Sup. l.c. Strab. xvii. 1 § 27.

⁶ Herod. *Expositio* from the *Earliest Times*. Introduction, p. 21.

⁷ W. Jones, *J. E. vol. 3*, p. 170.

⁸ Macrobi. *Saturnalia* i. 21. Strab. xvii. 1, § 47, Aelian, *Nat. An.* iii. 11.

the left bank of the river. Like the Hehopolite bull, this was regarded as an incarnation of Ra; and was kept in the temple of Ra at Hermopolis, which was a magnificent building. Its natural colour was black; but it is said to have changed colour frequently, which would seem to have been through some priestly artifice, and we are also told that its hairs, or some of them, grew the wrong way.² It was an animal of unusual size.³

White cows, sacred to Athor, were maintained in temples at Hermopolis, Athribis, Momephis, and elsewhere; but whether they were regarded as incarnations of Athor, or simply as emblematic of her, is uncertain. The fact that Athor is sometimes represented under the form of a cow⁴ tells in favour of the view that they were considered to be incarnations; but the distinction which Strabo draws⁵ between Apis and Maëvis on the one hand, and most of the sacred cows on the other, points in the opposite direction. Perhaps the Momemphite cow was alone regarded as an actual incarnation.⁶

On the origin of the animal worship of the Egyptians much speculation has been expended, both in ancient and modern times. By some it is maintained that the entire system is to be referred to the prudence and foresight of the priests, who invested with a sacred character such animals as were of first rate utility, in order to secure their continuance and increase.⁷ This theory sufficiently accounts for the veneration paid to

² Macrobius l.c.

³ Ibid. Compare *Ælian*, l.c.

⁴ *Ibid.* l.c.

⁵ *Wilson* *l.c.* § 'Supplement,' pt. 35a, pt. 2, pt. 36 figs. 2 and 3.

⁶ *Strabo*, xiv. 1, § 22.

⁷ *Strabo* (l.c.) seems to place this animal on a par with the Apis

and Maëvis bulls.

⁸ This is the view to which Sir G. W. Leake assents (see the author's *Herodotus*, vol. 1, pp. 32-3, 2nd edition). Among the ancients, it was held by Diodorus (i. 86) and Cicero (*De Nat. Deor.* i. 35).

the cow, the sheep, the goat, the dog, the cat, the ichneumon, the hawk, the vulture, and the ibis; but it fails completely if applied to the great majority of the sacred animals. The lion, the crocodile, the hippopotamus, the cynocephalous ape, the cobra de capello, the wolf, the jackal, the shrew-mouse, did not benefit the Egyptians appreciably, if at all; and indeed must have presented themselves to the general intelligence rather as harmful than as useful creatures. The sacred fish, which might not be eaten, cannot be shown to have been in any other way beneficial to man, nor is the practical utility of beetles very apparent. These objections to the utilitarian theory¹ have prevented its general acceptance, and led to various other suggestions, both anciently and recently. Some of the ancients said, the animals worshipped were those whose forms the gods had occasionally taken when they came down from heaven to visit the earth;² others that they were those which Osiris had selected and placed on the standards of his army.³ A third theory was that the whole of the animal worship had been introduced by a public king, with the express object of causing division and discord among the natives of the different nomes, and so making it easier to govern them.⁴ In modern times the Pantheistic nature of the Egyptian religion has been alleged as the 'true reason' of the worship by one writer,⁵ while another⁶ has seen in it an original African

¹ Even Wilkinson shows that they have we not, and makes the last sentence run thus:—*If, say, the Egyptians must have had some other hidden motive in which to speculate*. *A. E. vol. v. p. 171.*

² *Ibid.* *Sic.* 12.

³ *Ibid.* *De Ind. et Orig.* § 72.

⁴ *Ibid.* Compare *Ibid.* *Sic.* 180.

⁵ Canon Tróyer says his *Ancient Egypt*, p. 124). 'The worship among the ancients, was an emanation of the love of the deities &c.' It is opposed by the fact that the Egyptians worshipped some animals only, not all.

⁶ Mr. H. Stuart Powell's *History of the Race*, vol. i. p. 56.

fetichism, on which was afterwards engrafted a more elevated form of belief by an immigrant Asiatic people. To us it seems a sufficient and probably a true account of the worship, to say that it grew out of that exaggerated symbolism¹ which was so characteristic of the Egyptian religion, which, beginning by tracing resemblances in certain animals to certain attributes of the Divine Nature, proceeded to assign to particular deities the heads of these creatures, or even their entire forms; after which it was but a short step to see in the animals themselves a quasi-divinity, which elevated them above their fellows and rendered them venerable and sacred. If this explanation does not cover the whole of the worship, as (it must be admitted) it does not, still the exceptions are so few and, comparatively speaking, so unimportant,² that their existence is per-

¹ See Lamoignon, *Manuel d'Histoire Ancienne*, vol. 1., p. 533-4 —

² Le symbolisme était l'essence même du génie de la nation égyptienne et de sa religion. L'origine de cette tendance produisant la plus grossière et la plus monstrueuse élévation du culte extérieur et populaire de la terre de Nubie. Pour symboliser les attributs, les qualités et la nature des diverses divinités de leur panthéon, les prêtres égyptiens avaient eu recours aux êtres du règne animal. Le lion, le crocodile, le boeuf, le chat, le faucon, le crocodile, l'hippopotame, l'apennin, etc., etc., le scarabée, etc., avaient les emblèmes chacun d'un personnage divin. On représentait le dieu sous la figure de cet animal, ou plus souvent encore, par un animal tout entier et par le mot à l'égypte, on lui en donna la tête sur un corps humain. Mais les habitants les bêtes du Nil, et ceux de l'Égypte des autres nations païennes par un instinct de leur nature, avaient pré-

férent porter leurs hommages à des images vivantes de leurs dieux plutôt qu'à des images mortes de pierre ou de métal et ces images vivantes, ils les avaient tous les dans les animaux qu'ils avaient choisis pour emblèmes de l'Être exprimée dans la conception de chaque dieu. De là ce culte des animaux sacrés, qui paraissait si étrange et si ridicule aux Grecs et aux Romains.

³ The most apparent exceptions are the dog, the jackal, the crocodile, and the cat which were worshipped in different localities, to which was not yet added the ibis and the antelope if these were really sacred. No gods have been found represented by the hawk, or with the heads of these animals. In respect, however, that originally the Egyptians confused together the wolf the jackal, and the dog and that the Egyptians were not altogether wrong when they said that Anubis had the head of a dog see above, p. 300. In most of the re-

haps not incompatible with the truth of the origin suggested.

The outward aspect of the Egyptian religion was, as already noticed,¹ magnificent and striking. The size and number of the temples, the massiveness and solidity of their construction, the immense height of the columns, the multiplicity of the courts and halls, the frequent obelisks and colossi, the groves and lakes,² the long avenues of sphinxes, the lavish abundance of painted and sculptured decoration, formed a combination which was at once astonishing and delightful, and which travellers were never weary of describing.³ But all this was the mere exterior framework or setting within which the religion displayed itself. Life and meaning were imparted to the material apparatus of worship by the long trains of priests and the vast throng of worshippers constantly to be seen in and about the temples, by the processions which paced their courts in solemn pomp, the mournful or jubilate strains which resounded down their corridors, the clouds of incense which rose into the air, the perpetual succession of victims which smoked upon the altars. The Egyptians, as Herodotus notes,⁴ 'were religious to excess.' There was certainly not a day, perhaps scarcely an hour, without its own religious ceremony, in any of the greater temples, where 'colleges of priests'⁵ could readily furnish a succession of

enslaving cases the worship was unknown, a local and may have been connected with seasonal and domestic cults both we have to represent.

¹ See above, p. 311.

² Wilkinson to the authors *Herodotus*, vol. ii. p. 262. 2nd edit.

³ Herod. ii. 153. 155 &c. 1st ed. Strab. lib. 1, §§ 2^a, 10, &c.

⁴ Herod. ii. 57.

⁵ 'Instead of a single priest says Herodotus (l.c.), "each god has the attendance of a college of priests, one of the chief ones." See Wilkinson. I observe that the statement is fully confirmed by the sculptures. See the authors *Herodotus*, vol. ii. p. 50, note².'

officiating priests, always ready to offer on behalf of those who brought victims or other oblations. Thus a constant round of religious offices was maintained; the voice of prayer, however imperfect or misdirected, went up from the temples continually, and Egypt, in whatever darkness she lay, at least testified to the need and value of a perpetual intercession, a constant pleading with God, a worship without pause or weariness.

The worship culminated in certain festivals, or great gatherings of the people for special religious services,¹ which were mostly either annual or monthly. A monthly festival, on the day of the new moon, celebrated the reappearance of that luminary after its temporary obscuration.² On the fourth day of each month, a festival was held in honour of the sun.³ Once a year, on the day of a particular full moon, there was a festival in which the moon and Osiris would seem to have been honoured conjointly.⁴ On this occasion, according to Herodotus, the rites included a procession to the sound of the pipe, wherein both men and women participated, though the ceremony was of an indecent character.⁵ Other feasts were held in honour of Osiris on the seventeenth day of Athyr and the nineteenth of Pashons, in the former of which the 'loss of Osiris,' and in the latter his recovery, were commemorated.

¹ Herod. ii. 56, ad init.

² Wilkinson is the author's *Herodotus*, vol. ii. p. 85, note. The feast being delayed until the moon actually reappeared took place in reality on the day after the new moon.

³ Wilkinson, *A. E.* vol. i. p. 315.

⁴ Herod. ii. 47.

⁵ Wilkinson doubts the statements of Herodotus on this point, because Osiris was not a Priapic

god (*A. E.* vol. iv. p. 342). But these are confirmed by Petach who declares that the Phunyah, a festival in honour of Osiris, resembles the Greek Phunephoria (*The Land of Osiris* § 12 and § 18). Even Wilkinson would allow that the indecencies in question formed a part of the Egyptian religion, but he would transfer them from the cult of Osiris to that of Knum. (See *A. E.* vol. i. p. 303.)

A cow, emblematic of Isis, was veiled in black and led about for four successive days, accompanied by a crowd of men and women who beat their breasts, in memory of the supposed disappearance of Osiris from earth and his sisters' search for him; while, in memory of his recovery, a procession was made to the seashore, the priests carrying a sacred chest, and, an image or emblem of Osiris fashioned out of earth and water having been placed in it, the declaration was made, 'Osiris is found! Osiris is found!' amid general festivity and rejoicing.¹

Among the most remarkable of the annual festivals were those of Bast or Pasht at Babastis, of Nephth at Sais, and of Mentu or Onuris at Papremis. It would be unritical to attach any great value to the details which Herodotus, in his lively manner, gives us of the ceremonies on these occasions,² or of the numbers by which the festivals were attended.³ Still we may safely conclude from his account that the concourse was often very great, that the Nile was used for religious processions, and that open and flagrant indecencies disgraced some of the gatherings. We may perhaps be also justified in concluding that some of the ceremonies led actually to fighting and bloodshed, the god being regarded as honoured by the wounds of his votaries, and still more by their deaths, if the wounds received proved fatal.⁴

Processions were a conspicuous, if not a very important, part of the Egyptian ritual. On special occasions the sacred animals, and on others the images

¹ Wilkinson *A. E.* vol. x. p. 301; our counting children at Babastis, according to this writer (ii. 66, ad fin.)
(compare vol. ii. p. 355), Trevor, *Ancient Egypt* i. 190.

² Herod. ii. 66, 7.

³ Seven hundred thousand, with-

⁴ Compare the well-known bloody rites of Juggernaut.

of the gods, were taken from the *adyta* of temples, in which they were commonly kept, to be paraded openly through the towns, down their streets and along their water-courses, in the sight of admiring multitudes. The animals were led along by their respective attendants, and received the homage of their adorers as they passed.¹ The images were sometimes placed upright upon platforms,² and borne along the line of route upon the shoulders of a number of priests, while others, marshalled according to their various ranks and orders, preceded or followed the sacred figures, clad in a variety of vestments, and with symbolic head-dresses, chanting hymns or litanies in praise of the gods whom they accompanied. At other times, and more commonly, the images were deposited in boats of a light construction,³ richly carved and adorned at either end with a symbol of the god, which could either be drawn along the streets upon a low sledge, or carried (like the platforms) upon men's shoulders, or launched upon the Nile and propelled by oars along its waters. These boats are favourite objects of representation upon the monuments.⁴ Generally a number of priests carry them under the superintendence of a chief priest, clad in the usual leopard's skin, then follows a crowd of subordinate ministers and nobles, with sometimes even the Pharaoh of the time, who, when represented, always takes an important part in the ceremony. A portion of the priests bear flowers, another port on banners, while some have long staves surmounted by a religious

¹ *Plin. H. N.* viii. 40.

author's *Herodotus*, vol. ii. p. 86.

² Wilkinson, *Ancient Egyptians*,

2nd edit.

vol. i. p. 274

³ See Rosellini, *Monumenti del*

⁴ *Ibid.* p. 275. Compare the *Culto*, pls. 67 et seqq.

emblem, occasionally there is one who offers incense, while another beats a tambourine.¹

Besides their worship of gods, the Egyptians also practised to some extent a worship of ancestors. A sepulchral chamber, cut in the rock, or built over the mummy-pit, was an ordinary appendage of tombs,² and in this apartment, which was ornamented with suitable paintings, the friends of the deceased met from time to time, to offer sacrifices to the dead and perform various acts of homage.³ The mummies, which were kept in a closet within the sepulchral chamber, having been brought forth by a fulcenary, were placed upright near a small portable altar, on which the relations then laid their offerings, which consisted ordinarily of cakes, wine, fruit, and vegetables, but sometimes comprised also joints of meat, geese, ducks, loaves, vases of oil, and other similar delicacies. Sometimes a libation of oil or wine was poured by an attendant priest over the mummy-case. The relations made obeisance, sometimes embraced the mummy, sometimes tore their hair, or otherwise indicated the sorrow caused by their bereavement. Prayers were probably offered either to or for the deceased; his mummied form was adorned with flowers, and after an interval was replaced in the closet from which it had been taken. Representations of these scenes are frequent in the tombs,⁴ where, however, the deceased are generally depicted, not in their mummied forms, but dressed as they used to be in life, and seated before the

¹ Wilkinson, *A. E.* vol. v. pp. 271-5.

² *Ibid.* pp. 362-7.

³ *Ibid.* pp. 364, 307, &c.

⁴ See Birch's *Guide to the Vestibule of the Egyptian Galleries*, pp. 22-39.

table or altar, whereon are deposited the good things which their relations have brought to them.

It is impossible to say what exactly was the feeling or belief which lay at the root of these ceremonies.¹ They resembled the Roman 'parentalia,' and necessarily implied, first, the continued existence of the dead; secondly, their exaltation to a sort of quasi-divinity; and, thirdly, their continued need of those supports of life which had been necessary to them in this world. There is something contradictory in these last two notions; but the Egyptians were not a logical people, and, accustomed to a mythology full of contradictions,² did not regard them with absolute disfavour. Moreover, their entire conception of the condition of the dead was strange, abnormal, and irrational,³ so that the different portions of the system could not be expected to be in all cases in harmony.

It is possible that the confusion which to the ordinary observer seems to prevail, alike in the details of the Egyptian mythology and in their opinions concerning the dead, may have been superficial only, and that to those who saw below the surface into the deeper meaning of what was taught and believed, all appeared consistent, harmonious, and readily intelligible. The Egyptians, we are assured,⁴ had 'mysteries,' and it was of the essence of mysteries, in the Greek and Roman sense of the word, to distinguish between the outer husk of a religion and its inner kernel, the shell

¹ Birch says that the scenes represented are 'acts of suppliant homage or ancestral worship made by the children and other relatives of the dead' (*Guide to the Museum*, p. 23). Wilkinson, on the contrary, suggests that 'it was not to the deceased that these ceremonies were performed,

but to that particular portion of the Divine essence which constituted the soul of each individual as it returned to the Deity after death' (*J. E.* vol. v. p. 381).

² See above, pp. 357, 383, &c.

³ Compare above, p. 147.

⁴ Herod. c. 171.

of myth and legend and allegorical fable with which it was surrounded, and the real essential doctrine or teaching which that shell contained and concealed. Initiation into the mysteries conveyed to those who received it an explanation of rites, an interpretation of myths and legends, which gave them quite a different character from that which they bore to the uninitiated. If we possessed any full account of the Egyptian mysteries drawn up by themselves, or even any authentic description of them by a classical writer, we should probably be able to explain the contradictions, clear up the confusion, and elucidate the obscurity which still hangs about the subject of the Egyptian religion after all the investigation that it has undergone. But we are not so fortunately circumstanced. Though the veil of Isis has been partially lifted through the decipherment and interpretation of the hieroglyphics, though some points of the esoteric doctrine have been made sufficiently clear, and can no longer be questioned,¹ yet we are far from possessing anything like a complete account of the inner religion, or indeed any authentic account at all of the true interpretation of that great mass of legend which clustered about the Osirid deities, and formed practically the chief religious *palutium* of the bulk of the people. The existing remains are in no case formally exegetical; and any light which they throw upon the myths is indirect and uncertain. Nor

¹ A good article on this subject has appeared in the *Nineteenth Century* (December 1874, pp. 1103-20) under the name of 'The writer takes a somewhat over-favourable view, and omits to notice the great contrast between the esoteric and exoteric systems in Egypt—the re-

ligion of the few and the religion of the many. No account of the Egyptian religion can be regarded as a fair one which is silent on the subject of the general doctrine and positivism of the existence of immanent gods, and of the constant occurrence of indecent allusions in the religious representations.

do the classical writers afford us much assistance. Some claim to have been initiated, but decline to tell us what they had learned thereby,¹ withheld by motives of religious reverence. Others² appear to have simply indulged their fancy, and to have given us conjectural explanations of myths with which they show no very full or exact acquaintance. The result is, that their comments are without any value, and leave us where they find us, uninformed and unable to do more than guess at the truth. Where examination and inquiry lead to such a result, it seems best to quit the subject with a confession of ignorance.

¹ Herod. *Luc.* Compare ii. 48, (See Wilkinson, *A. E.* vol. iv. p. 120.) Plutarch's explanations *De Isid. et Osir.* § 38 et seq.) are not full and also chs. 61, 62, 66, &c.

² As Diodorus and Macrobius. scarcely more trustworthy.

CHAPTER XL.

MANNERS AND CUSTOMS.

Questions of the Peculiarity of Egyptian Customs. Proposed mode of treating the subject. Invasion of the People into Classes—Number of the Clergy. Account of the Priests. The Sacred Women. The Soldiers. Number of them last—Training—Chief armaments—The Infantry—the Cavalry—the Chariot Service—Weapons—Tactics—Mode of conducting Sieges. Treatment of Prisoners and of the Slave. Camps. Marches—Signals. Triumphs. Naval Warfare. Condition of the Agricultural Labourers of the Towns and Artisans. Principal Trades. Building—Weaving—Furniture-making—Glass-blowing—Pottery—Metalurgy, &c. Artists' Occupations—Sculpture, Painting, Music and Dancing. Musical Instruments and Bands. Professions—the Scribe—the Physician—the Architect's. Lower Grades of the Population. Boatmen. Fishers. Fishermen. Swineherds. Life of the Upper Classes. Sports—Entertainments—Games. Conquests.

THE statement of Herodotus,¹ that 'the ancient Egyptians in most of their manners and customs exactly reversed the common practice of mankind,' is one of those paradoxical remarks in which that lively writer indulged with the view of surprising his readers and arresting their attention. In observations of this kind, the 'Father of History' is never without some foundation for what he says, though, if we were to accept such statements literally, they would very seriously mislead us. There was certainly in Egyptian customs much that to a Greek—even to a travelled Greek—must have seemed strange and peculiar, much

¹ Herod. II. 85.

that he was not likely to have seen elsewhere. We may even go further and say, that there was a considerable body of customs which (so far as is known) were unique, absolutely unshared by any other ancient people; but these peculiar usages were not really so very numerous—certainly they did not outnumber those which belonged to the nation in common either with most civilised peoples, or at any rate with some. There were analogies between Egyptian customs and those of India,¹ of China and Japan,² of Assyria,³ nay, of Greece itself; and if Herodotus had been as observant of resemblances as of differences, he might have found ample materials for a good many chapters in the usages which the nation possessed in common with others. Few things strike the modern inquirer so strongly, or with so much surprise, as the numerous points in which the Egyptian coincided with modern civilisation, the little difference that there seems to have been between the life of the opulent classes under the Pharaohs three thousand years ago and that of persons of the same rank and position in Europe at the present day.

In the present survey of Egyptian manners and customs, it will be impossible to treat the subject with the minuteness and thoroughness with which it has been already handled by a learned and popular English writer. Sir Gardner Wilkinson devoted to the theme more than four out of the five volumes of his *magnificent* *opus*,⁴ and illustrated it with above five hundred

¹ As the division into castes, which, if not actual castes, approximation nearly to the caste character.

² As the dislike of foreigners, and the designation of one party only with which they ought trade (the-

rod. ii. 170).

The Egyptian chariots, arms, furniture and personal ornaments have a considerable resemblance to the Assyrian.

⁴ The Manners and Customs of the Ancient Egyptians, according

engravings. His elaborate treatment left little to be desired even when his work first appeared in 1837-1841, and the little that might have been then wanting has now been fully supplied by the 'annotations and additions' appended to the edition of 1878 by Dr. Birch. The present author cannot, within the space of fifty or a hundred pages, attempt to compete with this most excellent and exhaustive treatise. He would gladly have avoided a comparison which must necessarily be unfavorable to himself, and have omitted the matter altogether, could he have persuaded himself that to all readers of his work that of his valued friend and *collaborateur* would be accessible. But, as this is not likely to be the case,* his duty to his readers compels him not wholly to pass over an important branch of the subject on which he has undertaken to write. He proposes, however, to limit himself to a certain number of the more essential, more salient, or more curious points, thus embracing what will be sufficient to complete in outline the picture of the people which the present volume contains, but not attempting to fill up the details, or to do more than furnish his readers with a careful *sketch*. Those who have the desire

their Private Life, Government, Laws, Arts, Manufactures, Religion, and Early History, derived from a comparison of the paintings, sculptures and monuments all existing with the more recent Egyptian monuments illustrated by drawings of those subjects. By Sir J. G. Wilkinson, F.R.S. M.R.S.L., &c. Five volumes, with Supplement, containing Plates and Index. London Murray 1837-41.

* In preparing his 'History of Herodotus' the author had for many years the advantage of Sir

G. Wilkinson's kind assistance, and was a constant contributor to all his Egyptian and other subjects.

† A work in two volumes, moderately illustrated with engravings to a class of English readers, containing works in five volumes, illustrated variously as a fiction library. Moreover, the author's writings are largely read in America, where Sir G. Wilkinson's 'Manners and Customs' is not the least to be found even in all public libraries.

and the leisure to convert the sketch into a finished portrait, must obtain the 'Manners and Customs' of Sir G. Wilkinson, and give that work their best attention.

The separation of classes in Egypt was very marked and distinct; and though these classes were not castes, in the strict sense of that word, yet they approached to them. In other words, although the son did not necessarily or always follow his father's calling, yet the practice was so general, so nearly universal, there was such a prejudice, such a *consensus* in favour of it, that foreigners commonly left the country impressed with the belief that it was obligatory on all, and that the classes were really castes in the strictest sense. Such was the conviction of Herodotus,¹ of Plato,² of Diodorus Siculus,³ of Strabo,⁴ and of others; and though modern research shows that there were exceptions to the general practice, yet it shows also that the transmission of employments was usual, and was extraordinarily regular and prolonged. It is enough to refer, in proof of this, to the 'family of architects' tabulated by Dr Brugsch in his 'History of Egypt,'⁵ where the occupation of architect is found to have descended from father to son for twenty two generations, from the time of Seti I., the first king of the nineteenth dynasty, to that of Darius, the son of Hystaspes, the second Persian monarch. That the succession was equally, if not even more, persistent in the priestly order, is indicated by the story which Herodotus tells concerning the high priests of Thebes, who were said to have descended in a direct line from father to son for 345

¹ Herod. ii. 104 ff.
² Plat. Tim. p. 24 n.
³ Diod. Sic. i. 29, 73.

⁴ Strab. xv. l. 1 § 3.
⁵ See the table, opp. p. 644 and compare pp. 30-7.

generators,¹ from the foundation of the monarchy by Menes to the time of Artaxerxes Longimanus.

On the other hand, it is proved by the monuments (1) that a man might change his occupation; (2) that a father need not bring up all his sons, or even an only son, to his own trade or profession; and (3) that one and the same man might pursue two or more callings.² Priests might serve in the army, and often did so; and members of any class might hold civil office, if the monarch chose to give them an appointment. It is not improbable that Herodotus is right in saying that the soldiers, while they continued soldiers, liable to be called out on active service, could not engage in a trade;³ but when they were past the military age, it is probable that they might do as they pleased. No religious notions seem to have attached to the class distinctions; and it is certain that, unless the swineherds formed an exception,⁴ the classes were free to intermarry one with another. Thus it must be fully allowed that the essential ideas of caste were absent from the Egyptian system, which was merely one in which classes were sharply defined, and in which sons, as a rule, followed their father's calling.

The number of the classes is differently stated by ancient authors. Herodotus makes them to be seven, Plato six, Diodorus five,⁵ Strabo three only. In a general way it would seem to be right to adopt the

¹ Herod. ii. 143. The number of generations is, of course, unworthy of belief; but the general fact of the hereditary succession of the Theban high priests would be one within the compass of Herodotus's information, and must be accepted.

² See Smith, *Annals of Egypt*, in translation, p. 11. Longimanus,

Memoria d'Historie Antiquæ, vol. i. pp. 477 & 478. Wilkinson is the author's *Herodotus*, vol. II. p. 248, 3rd edition.

³ Herod. II. 160, sub fin.

⁴ As Herodotus declares they did (II. 47).

⁵ The subjoined table will show the resemblances and differences be-

classification of Strabo, and to say that the entire free population of Egypt, which did not belong to the sacerdotal or the military order, formed a sort of 'third estate,' which admitted of subdivisions, but is properly regarded as politically a single body.¹ The soldiers and the priests were privileged; the rest of the community was without privilege of any kind. The chief subdivisions of the unprivileged class were as follows.

1. The labourers or *fellahan* in the country, who cultivated the estates of the rich proprietors,² and chiefly of the military class. 2. The tradesmen and artisans in the towns, including merchants, shopkeepers, physicians, notaries, builders and architects, brickmakers, weavers, upholsterers, glassblowers, potters, workers in metal, shoemakers, sailors, armourers, painters, sculptors, and musicians. 3. The herdsmen, chiefly in the Delta, who were either oxherds, shepherds, goatherds, or swineherds, the best-named class forming a completely distinct and much-despised body.³ 4. The boatmen on the Nile and its branches, who conveyed produce up and down the stream, and formed present

mean three three authorities

Théophraste	Platon	Strabon
1. Prêtres	1. Prêtres	1. Prêtres
2. Soldats	2. Soldats	2. Soldats
3. Cultivateurs	3. Hérétiques	3. Hérétiques
4. Négociants	4. Artisans	4. Hérétiques
5. Traders	5. Artisans	5. Artisans
6. Boatmen	6. Hunters	
7. Interpreters		

¹ See Strabo, l. c., and compare Herodotus, v. 2, p. 161. Toute la portion de la population qui ne appartenait ni au sacerdoce ni au corps militaire composait, en

Egypte, un troisième ordre de l'état, qui comprenait les subdivisions ou professions diverses. l. c.

² See above, p. 151.

³ Herod., l. c.

gers across it, employments which, under the peculiar circumstances of the country, gave occupation to vast numbers. 5. The hunting class, comprising those who pursued the gazelle and other wild animals in the deserts which bordered the Nile valley; the fishermen, who obtained a living from the produce of the Nile itself, of the canals, and of the great lake, the Birket-el-Keroun,¹ and the fowlers, who supplied the market with edible birds of various kinds, as especially wild ducks, wild geese, and quins.² 6. The dragomans or interpreters, a small class and one belonging only to later times,³ but kept very distinct from the rest by the prejudice against any intercourse with foreigners.

It does not appear to be necessary to regard the officials of the kingdom as a distinct class. 'Egypt,' no doubt, 'swarmed with a bureaucracy,'⁴ a bureaucracy which was 'powerful, numerous, and cleverly arranged' in such a graduated series that the most bureaucratic countries of the modern world may with reason be said to 'have nothing superior to it,'⁵ but the official class was composed in the main of persons who belonged previously either to the priestly or to the military order.⁶ Some official posts appear to have been hereditary,⁷ but this is the exception rather than the rule, and the Egyptian, like other Oriental, monarchs seem to have been free to bestow all but a few official posts on any subject whom they chose to favour.

Of all the classes, that of the priests was the most

¹ Herod. ii. 149, ad fin.

² Wilkinson in the authors *Hieroglyphics* vol. i. p. 120 and *Ancient Egyptians*, vol. i. p. 47.

³ Herod. ii. 154.

⁴ *Ancient Egypt from the Earliest Times*, Introduction, p. 222.

⁵ *Commentary, Manual*, vol. i. p. 1. *Times*, 'Introduction,' p. xii.

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⁶ Out of twelve officials, whose names are published in the *Annals of the Past* are supposed to have been soldiers, and three others priests.

Ancient Egypt from the Earliest

powerful and the most carefully organised. At the head of the order stood a certain number of high priests,¹ among whom the high priest of the great temple of Ammon at Thebes had a species of primacy. This individual held a rank second only to that of the king,² and the time came when, taking advantage of his position, the Theban high priest actually usurped the throne. Next in rank to the high priests were the prophets,³ who were generally presidents of the temples, had the management of the sacred revenues, were bound to commit to memory the contents of the ten sacerdotal books,⁴ and directed the details of ritual and ceremonial according to the prescribed *formular*. Below the prophets was an order of 'divine fathers,'⁵ or ordinary priests, of whom several were attached to each temple. After these came first the *hierostolabdoi*, who had the charge of the sacred vestments and the office of adorning in appropriate garments the statues of the gods;⁶ next the *hierogrammatas*, or sacred scribes,⁷ who kept the accounts and registers, made catalogues of the sacred utensils and other possessions of the temples, and performed generally all literary functions devolving upon the sacerdotal order; and, finally, a crowd of servants or attendants invested with a semi-sacerdotal character: the *pastophori*, or bearers of the sacred shrines;⁸ the *hierophori*, or bearers of sacred

¹ Herod. ii. 37 sub fin. *Rosetta Stone*, line 6 (in *Records of the Past* vol. iv. p. 71).

² Birch, *Egypt from the Earliest Times*, 'Introduction,' p. xi.

³ See *Rosetta Stone*, l.c., and compare *Decree of Canopus*, line 2 (*Records &c.* vol. viii. p. 23), and *Ullm Alex. Strom.* p. 754.

⁴ Kautsch, *Ancient Egypt*, vol. i. p. 450.

⁵ Birch, l.c. Compare *Decree of Canopus*, line 3.

⁶ *Rosetta Stone*, lines 6-7. *Decree of Canopus*, l.c.

⁷ *Ibid.* Compare *Records*, vol. i. p. 61.

⁸ *Ibid.* Sic. i. 20. Porphyr. *De Abstinencia*, iv. 9. There is a famous figure of a 'pastophorus' in the Vatican, which has been represented in various works on art.

emblems;¹ the *pteroporti*, or bearers of the fans and fly flappers;² the *neocori*, who were charged with the sweeping and cleansing of the sacred edifices;³ the *hierodactyli*, or sacred masons;⁴ the *theriophori*, or guardians of the sacred animals;⁵ and others.

The exact arrangements by which this entire priestly body was bound together and enabled to act in concert without unseemly contest, or even perceptible friction, have not come down to us;⁶ but there is reason to believe that the organisation was almost as perfect as that attained by the Church of Rome at the present day. When a decree went forth from the chief authority, the entire priesthood accepted it; and the religious movement, whatever it was, swept at once over the length and breadth of the land. Though there were in Egypt distinct centres of priestly learning, yet, at any rate from the time of the nineteenth dynasty, no religious difference is perceptible; one and the same spirit animates the whole of the sacerdotal order; no contest occurs; no heresy shows itself; a uniform system prevails from Elephantine to Canopus and Pelusium, and the priestly body, having no internal divisions to waste its strength, is able to exercise an almost unopposed dominion over the rest of the community.

The independence and freedom of the hierarchy was secured by a system of endowments. From a

(See Wankelmann's *History of Art*, vol. I. pt. 7. and Visconti's *Museo Pio-Clementino*, vi. vii. pt. 6.)

¹ Wankelmann, *l. c.* p. 278.

² *Ibid.*—and compare the *Basetta* No. 1, line 7.

³ *l'opuscule* *l. c.*

⁴ Wankelmann, *l. c.*

⁵ Herodotus, ii. 46, Diol. Sic. i., the Ptolemææ.

et., &c.

⁶ Birch speaks of 'chapters or schools, by which the highest grade was fixed up when such a figure from the *Levitical Times*,' (*l. c.* p. 221.) but I am not aware that there is any evidence of the existence earlier than the time of the Ptolemææ.

remote antiquity¹ a considerable portion of the land of Egypt, perhaps as much as one third,² was made over to the priestly class, large estates being attached to each temple and held as common property by the 'colleges,' which, like the chapters of our cathedrals, directed the worship of each sacred edifice. These lands were probably, in part, let to tenants; but they seem to have been, in the main, cultivated or grazed by *hieroduli*, or 'sacred slaves,' under the direction of the priests themselves,³ to whose granaries and cattle-stalls, attached to the temples, the produce was from time to time brought in. The priestly estates were, we are told, exempt from taxation of any kind,⁴ and they appear to have received continual augmentation from the perty or superstition of the kings, who constantly made over to their favourite deities fresh 'gardens, or hard, vineyards, fields,' and even 'cit es'.⁵

Besides their regular revenues, the proceeds of their own lands, the priests received, at the hands of the faithful, a large amount of valuable offerings, whereby they were enabled at once to live themselves and bring up their families in luxury, and also to add year by year to the wealth stored in the temple treasuries. The gold, the silver, the fine linen, the precious stones, the seals, the rings, the 'pectoral plates,' the necklaces, the bowls and vases, the censers, the statues and statu-

¹ That the priests had their lands before the time of Joseph, is apparent from Gen. xlv. 29 and 30.

² That seems to be the meaning of *Isidorus* *Synonyma* i. 71, who may have had access to the Roman registers.

³ This appears especially from the 'Ancient History' where two

priestly lands, slave-cultivat ed, barns, granaries, cattle-stalls, poultry-yards, &c. are repeatedly mentioned (*Records of the Past* vol. vi pp. 31-34 vol. vii pp. 8-20).

⁴ W. Brimton, *A. E.* vol. i. p. 202.

⁵ *Records of the Past*, vol. vi pp. 31, 32, 33, vol. vii pp. 14, 20, 30, &c.

ettes in precious materials,¹ which the kings and other donors continually offered to the various deities, and which became really the property of the priests, were of a value that cannot be computed, but that must have been enormous,² and must have ultimately made the priestly class by far the richest portion of the community. If it had not been for the plunder of the temples from time to time by foreign invaders, which dispersed the accumulated hoards, the precious metals must have tended to become gradually locked up in the sacred treasures; and Egypt, drained of these important elements of national wealth and prosperity, would have fallen into a condition of exhaustion and premature decay.

The advantages enjoyed by the priests were accompanied by correspondent obligations. As mediators between men and the gods, they were bound to maintain a high standard both of internal and of external purity. No doubt there were evasions of the former; but from the latter it was impossible to escape. For the preservation of perfect purity of body, each priest had to wash himself from head to foot in cold water twice every day and twice every night.³ Not only were their heads constantly shaved, but they were bound to shave the entire body every other day, to make it impossible that any vermin should harbour

¹ *Records of the Past*, vol. vi. pp. 37, 40, 41, 42, &c. vol. viii. pp. 16, 17, 20, 21, 32, 35, &c.

² Rameses III. declares that he presented to temples, in the course of thirty-one years, gold vessels weighing 2,318,000 grana, tray silver vessels weighing 3,240,000 grana, 3,647 pieces of linen, 6,278 turquoise rings, 4,247 crystal rings,

11,250 'pectorals,' 10,400 mace, and other ornaments in lapis lazuli, jasper, green felspar, turquoise, and crystal, almost without number (see *Records of the Past*, vol. viii. pp. 32, 5).

³ Herod. ii. 37. Porphyry (*de abstinentia* iv. 7) says twice a day, and once in the night, externally. But he is speaking of Roman times.

upon their persons.¹ Their garments, at any rate when they were inside the temples, had to be of linen or *ty*;² and their shoes, or rather sandals, were necessarily of the papyrus plant,³ that so no animal substance might be in contact with them. The ‘Sem,’ however, or officiating high priest, wore, as his costume of office, a complete leopard skin, with head, claws, and tail,⁴ but this sacred vestment was placed over the linen clothes, and may have been lined with linen where it was liable to touch the priest’s arms or body. Their food was limited to the flesh of oxen and geese, with wine, bread, and certain kinds of vegetables.⁵ Mutton, pork, and fish, were expressly forbidden them; and they were bound to abstain from beans, peas, lentils, onions, garlic, and leeks.⁶ It has been conjectured that these regulations originated in ‘dietetic motives,’ and that ‘the sanitary rule grew into a religious prohibition;’⁷ but, as this theory fails to account for the larger number of the prohibitions, it is perhaps better to suppose that what were regarded as the coarser and grosser kinds of food were considered to be unsuited to the priestly dignity, and were therefore forbidden. It may be objected that mutton is not coarser than beef, but the Egyptians may have been of a different opinion; and certainly mutton was held generally in

¹ Herod. l.c. In the representations of priests upon the monuments, the head is either perfectly bare, or covered with an air-pouch, which descends to the shoulders (see the authors *Herodotus*, vol. II. pp. 62–3, 3rd edition.)

² See Herodotus, *loc. cit.*, but Pliny says that cotton dresses were particularly agreeable to the priests (*H. N.* xiv. 1). Probably we have here an indication of the laxer discipline which prevailed ultimately.

³ Herod. l.c. Birch, *Guide to Museum*, p. 26. Shoes were not really worn until the Greco-Roman period.

⁴ Wilkinson, *A. E.* vol. I. p. 270. For a representation, see above, p. 274.

⁵ Herod. li. 57. Plut. *De Isid.* at *Os.* § 8.

⁶ Plut. *De Isid. et Os.* § 9.
⁷ Kennick, *Ancient Egypt*, vol. I. p. 447.

disesteem among them, and was avoided even when it was not prohibited.¹

At certain times of the year, even greater abstemiousness was necessary. The religious calendar contained a number of fasts, some of which lasted from seven to forty-two days. Throughout the whole duration of every such period, the priests were required to abstain entirely from animal food, from herbs and vegetables, and from wine.² Their diet on these occasions can have been little more than bread and water.

The rite of circumcision, which was practiced by the Egyptians generally,³ though not universally, must have been obligatory upon the priests, if it was a necessary preliminary to initiation into the mysteries.⁴ Marriage was not forbidden them, but on the contrary was encouraged, since it was in this way especially that the priestly order was maintained and continued. Polygamy, however, was strictly prohibited;⁵ and a general simplicity of living was enjoined, which it was not found possible to secure in all instances. Priests often held important political offices; they served in the army, and received rich gifts for good conduct; many of them accumulated considerable wealth through these secular employments, and their vices were on a scale which is scarcely compatible with ascetic, or even with simple, habits.⁶

The attire of the priests varied considerably. Some wore, even when officiating, no other garment than the short tunic or *shenti*, which was common to all adult males in Egypt, some added to this a mat or ushkin

¹ See above, p. 175, note ²

² Wilkinson, *A. E.* vol. i. p. 273.

³ Herod. ii. 37 and 104.

⁴ As Wilkinson supposes. (See the authors *Herodotus*, vol. ii. p.

102, note ³, and compare Keurick, *Ancient Egypt*, vol. i. p. 440.)

⁵ Ibid. Sic. i. 80, § 3.

⁶ Wilkinson, *A. E.* vol. i. p. 262, Rosellini, *Mon. Cir.* i. p. 206.

upon the left arm. Others wore over the tunic a long smock reaching from below the arms to the feet, and supported over the two shoulders by straps. But the most part had a long full robe, with large sleeves, which covered the arm to the elbow, and descended to the ankles. This outer robe was frequently of so fine a material as to be transparent, and to show through it the shape of the limbs and of the under tunic. A dress intermediate between this and the



An Egyptian Priest

light apparel just mentioned consisted of a loose tunic, falling in folds about the loins and legs, with a heart-shaped apron in front. Another differed chiefly from the long full robe by commencing at the waist, and being supported by a broad strap passing over the left shoulder.¹ Most commonly the priests officiate with bare heads; but sometimes they wear wigs, carefully curled, and descending low, in the earlier times their feet are bare, but from about the fifth or sixth dynasty they wear sandals. The priests are generally represented either in procession, when they usually bear an emblem, or in the act of pouring a libation, or as worshipping a god, or the king, when they have their two hands raised with the palms turned outwards.

The emblems borne in the processions are of various kinds, but seem to mark not so much the rank or dignity of the priest who carries them, as the worship to which they are attached. In one procession²

¹ See the author's *Hieroglyphs*, vol. ii. pp. 62-3, and compare Wilkinson, *A. E. Supplement*, pl. 70, where a procession of priests in

various costumes carries the divine emblems.

² Wilkinson, *A. E. Supplement*, p. 76.

we see borne the cow of Athor, the hawk of Horus, the ape of Thoth, the jackal of Anubis, the vase of Netpe, the shrine of Nehemao, and other emblems of a similar character, the priests themselves having nothing to distinguish them but such varieties of apparel as were mentioned above. It is quite possible that these varieties themselves may be connected with differences of rank; but at present we have no means of determining which of them belonged to the higher, and which to the lower orders. We can only say that the leopard skin marked the very highest grade of the priestly office, and was peculiarly appropriate to that rank when engaged in the very highest functions.¹

It has been a matter of dispute among Egyptologists² whether or no the Egyptians allowed the sacerdotal office to be held by women. Herodotus distinctly states that they did not;³ and the monuments so far bear out his assertion that 'nowhere does a female appear discharging a properly sacerdotal office, nor does the hieroglyphic for priest occur with the feminine termination.'⁴ On the other hand, Herodotus himself speaks of 'sacred women' as attached to the temple of Ammen at Thebes;⁵ and the Rosetta stone contains distinct mention of 'priestesses.'⁶ We shall best reconcile the various statements by supposing that, strictly speaking, women could not hold the priestly office, at any rate until Ptolemaic times, but that certain functions about the temples were from the first open to them, and that among the other customs introduced by

¹ Wilkinson, *A. E.* vol. i. pp. 278-280.

² Compare Wilkinson, *A. E.* vol. i. pp. 25-262, with Henrich, *Ancient Egypt*, vol. i. p. 402.

³ Herod. ii. 86.

⁴ Henrich, *l.c.*

⁵ Herod. ii. 64-66. Compare De Rougé, *Monuments qu'on peut attribuer au 33^e premieres Dynasties de l'Egypte*, pp. 28, 97 &c.

⁶ *Records of the Past*, vol. iv. p. 71.

the Macedonian kings were a relaxation of the old law, and an admission of females to certain really sacerdotal offices. Women could, however, from the first offer for themselves in the temples,¹ and they played an important part in the sacred rites accompanying funerals.²

In immediate succession to the priestly order, and ranking only a little below it, must be placed the class of the soldiers. This class, which, according to the numbers that have come down to us,³ must have amounted to from two to three and a half millions of persons, and so have formed, at the least, above one-fourth of the population,⁴ was settled on rich lands in various parts of Egypt, but chiefly in the Delta, and, except when upon active service, employed itself mainly in the cultivation of the soil. It comprised persons of very different social rank and of manifold degrees of opulence. The statement of Herodotus that each of the 410,000 soldiers, which formed the native armed force of Egypt in his day, possessed exactly twelve *arurae*, or nine English acres, of land,⁵ is highly improbable, and can only point to a supposed original allotment, such as Diodorus says was made by Sesostris.⁷ Original equality, though scarcely likely, is possible; but the extinction of some families and the expansion of others would soon lead to the same sort of inequality which we find at Sparta: the opposite results of industry and

¹ Withness in the author's *Herodotus* for the military class a total of 410,000, v. i. p. 563. Compare, v. i. 2. 46-48, the latter a total of 410,000. *Ancient Egyptus*, v. i. p. 463.

² Waddeman, *J. E. Supplement*, p. 83 &.

³ Herodotus (ii. 145-8) estimates the actual soldiers at 410,000. Diodorus (i. 54) at 612,000. Taking the average of a family at five persons, the former estimate would


⁴ See above, pp. 307-8.

⁵ Diod. Sic. i. 54, § 6. Παρὰ τὰς προσημασμένας ἀνταλλομενὰς γὰρ ἀποστὰς τὰ χωρία.

⁶ Herod. ii. 146.

⁷ See above, note 4.

alleness, thrift and extravagance, would make them selves fast; lots would be divided and subdivided, sometimes alienated, the thrifty would add field to field, and in course of time become possessed of considerable estates; favourite officers would obtain grants of land from the monarch out of the royal domains; and thus there would ultimately come to be contained within the military class a certain number of large landed proprietors, a considerable body of moderately wealthy yeomen, and a more or less numerous 'proletariat.' These last, it is probable, worked as day labourers on the estates of their wealthy brethren, or else rented portions of them, agriculture being the only employment open to them besides the profession of arms, since they were positively forbidden to engage in any handicraft or trade.²

The military class was divided into two distinct bodies, called respectively *Hermotybies* and *Calasiries*. The *Calasiries*, , are supposed to have been chiefly, or universally, archers.³ According to Herodotus,⁴ they inhabited the nomes, or cantons, of Thebes, Bubastis, Aphthis, Tanis, Mendes, Sebennytus, Athribis, Pharbæthis, Thmuis, Onuphis, Anysis, and Mycephorin—districts which, with the single exception of Thebes, lay within the Delta. They could bring into the field, when their strength was at its greatest, 250,000 men. The *Hermotybies* were very much less numerous. They inhabited six cantons only.⁵ Busiris, Sais, Papremia, Prosopatis, and Natio, regions of the Delta, together with Chemmis, which was in Upper

² See *Records of the Past*, vi. 9, Birch, *Dictionary of Hieroglyphics*, and compare Diocl. *loc. cit.* 73, § 6. p. 41.

³ Herod. ii. 105-6.

⁴ Herod. ii. 105.

⁵ Wankerson in the author's *Hieroglyphics*, vol. ii. p. 242, note*.

⁶ Ibid. ii. 105.

Egypt. When at their fullest strength, they furnished to the army no more than 160,000 soldiers.

It is not to be supposed that Egypt, with its population of seven or seven and a half millions, kept this enormous military force continually under arms. The great states of Europe, with populations from three to five times as large, find the maintenance of armies numbering 400,000 or 500,000 men burdensome in the extreme. In Egypt, armies were levied and disbanded, as occasion required; the number of the militia called out varied according to the supposed strength of the enemy about to be attacked or resisted; campaigns were usually short; and, except the troops kept in garrison¹ and the two thousand who formed the body guard of the king,² the men of the military class had the greater part of the year to themselves. No doubt, some considerable portion of this leisure time was spent in gymnastic training and various kinds of military exercise; but it can scarcely be questioned that at least as much of it was given to agricultural employments. The wealthier members of the body indulged also in the sports of the field.³

The exact mode of training and educating persons for the military profession is not known. It is likely enough that, as Diodorus states of the companions of Sesostris,⁴ they underwent a special education from boyhood, and were practised in running and other athletic exercises, though the necessity of accomplishing a distance of twenty miles before breakfast⁵

¹ Herod. ii. 80, with Wilkinson's note.

² Ibid. ii. 164.

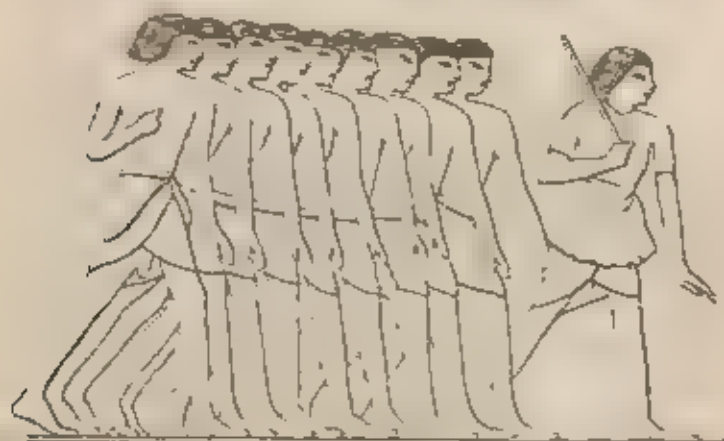
³ Wilkinson, *l. c.* vol. i. p. 256.

⁴ Diod. Sic. i. 68. § 3. Herod. in his allusion to Wilkinson, notes that military schools are alluded to,

and the hardships endured at them compared of, in a letter written by a contemporary of Rameses II. and published by M. Maspero (*A. E.* vol. i. p. 187, ed. of 1878).

⁵ So Diodorus, *l. c.*

can scarcely have been a regular requirement. It is also probable that hunting expeditions formed a portion of the ordinary course, and hardened the frame by exposure to sun and cold, and the constitution by the necessity of light meals and infrequent indulgence in drink.¹ When the age for active service approached, the young soldiers were formally enrolled, and taken from their homes to some military station, where they were carefully drilled by a sergeant. When pronounced fit, they were attached to existing corps or



Infantry drilled by a sergeant

regiments, and entered upon garrison duty, or took the field and were employed against the enemy.

The bulk of an Egyptian army was always composed of infantry.² These were divided into heavy-armed and light-armed. The heavy-armed troops wore helmets, which were either of metal³ or of quilted

¹ Diod. Sic. i. 83, § 3.

² Herodotus makes the infantry of Sennacherib 600,000; the cavalry 24,000, and the chariots 27,000 (i. 54 § 4). This is not anatomical, but it indicates the notions which that

writer obtained from the Egyptian priests of the proportion which the three main arms of the service bore one to the other.

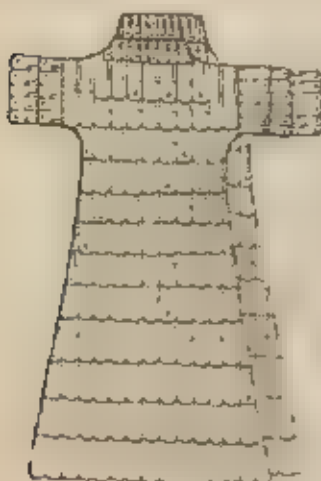
³ Metal helmets were but rarely worn, the weight being inconvenient

linen, descending in the latter case over the back of the neck and the shoulders.¹ Their bodies were protected by cuirasses or coats of mail, which were sometimes quilted like the linen helmets,² but often had



Egyptian Helmets.

overlapping plates of metal sewed on outside the linen,



Coat of Mail.

and which reached from the neck nearly to the knee. Short sleeves, in no cases falling below the elbow, guarded the upper part of the arm. The legs and feet were, for the most part, bare; but sometimes a tunic or kilt, descending below the coat of mail, gave a slight protection to the thighs and knees.³ Large shields were carried, which were generally circular at the top and of oblong shape, the sides being either parallel,

or contracting as they descended.⁴ Usually the shield

to no less a climate. (See Wilkinson, *A. E.* vol. i. p. 329.) Still, unless they had been in general use, the story told by Herodotus of Persians (I. 116, ed. d. 174) would scarcely have gained acceptance.

¹ Wilkinson, *loc.*

² Herod. ii. 122, with Wilkinson's note, and compare *Ancient Egyptians*, vol. i. pp. 321, 2.

³ Wilkinson, *A. E.* vol. i. p. 322, and pl. 15 fig. 7.

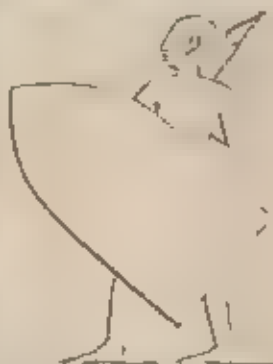
⁴ Instances are found where the shield expands instead of contract-

was of wood or wickerwork, and was covered with an untanned bull's hide, having the hair outwards; * it was further generally strengthened by a metal rim of considerable breadth and by a boss of metal in the centre of the circular portion. Occasionally a very much larger and more cumbersome defence was employed, the shield being nearly the height of the warrior, who was sometimes forced to rest one corner of it upon the ground. † In this case, instead of a circular top, the form affected was that of the pointed arch, as will be seen by the subjoined woodcut. The offensive weapons of the heavy-armed troops were the spear, the mace, the battle-axe, the sword, straight or curved, and the hatchet. Most corps had two at least of these arms; some seem to have had three, one carried in either hand, and the third worn as a side arm. ‡



Ordinary Egyptian Shields.

The light-armed troops were in some cases bare-headed, but more commonly wore the quilted cap, sometimes surmounted with a crescent and ball. § The upper part of their person was naked, and sometimes



Warrior, with Shield of unusual size.

ing Rosellini, *Monumenti Storici*, known, *A. B.* vol. i. p. 292, ed. of pl. xiv. and 2, &c. But they are of rare occurrence.

* Wilkinson, vol. i. pp. 292-3.

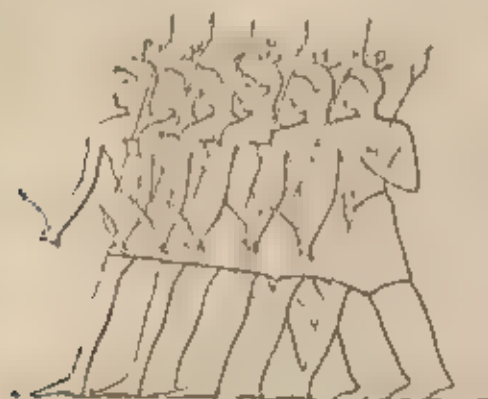
† See Rosellini, *Monumenti Storici*, pl. cxvii. 4, and compare Wil-

kinson, *A. B.* vol. i. p. 292, ed. of pl. xiv.

‡ Wilkinson in the author's *Herakleum*, vol. ii. opp. p. 462.

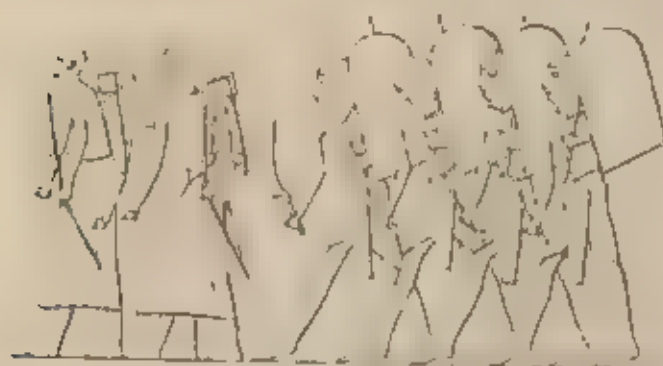
§ Rosellini, *Monumenti Storici*, pl. cxvii. cxviii. &c.

they wore nothing on their body but the ordinary *sheath* or plain tunic,* which began at the waist and ended a little above the knees. Instances occur of an



Light-armed Troops marching.

even lighter equipment, the tunic being occasionally dispensed with, and a mere cloth worn, which, after



Spearman and Archer.

encircling the waist, was passed from front to back be-

* Rosellini, *Monumenti Storici, italici*, vol. vi. part iii. pla. 154, pte. extra at top; Lepsius, *Denk.* 156, &c.

tween the legs. Sometimes, however, their dress was a robe which reached from the waist to the ankles, and more frequently a full tunic with many folds, which descended somewhat below the knee. A shield of moderate size and of the ordinary shape was borne by most of these troops, who carried, as their main weapons, either bows and arrows, or spears, or else javelins, and for a side arm had a curved sword, a club, or a hatchet. A portion of them, forming probably a separate corps, were slingers, and carried nothing but their sling and a bag of stones hung round their neck.²



Egyptian Slinger

It is exceedingly remarkable that on the monuments there is no representation of Egyptian cavalry. The few mounted warriors who occur are foreigners;³ and, to judge from the monuments alone, we should say that this arm of the military service, important as most nations have considered it, was unknown to the Pharaohs. But the evidence of historical writers is directly opposed to this conclusion. Herodotus assigns to Sesostris a cavalry force of 24,000.⁴ Herodotus represents Amasis as leading his army on horseback.⁵ In the historical books of the Old Testament, the Egyptian horsemen obtain frequent mention,⁶ and as many as 60,000 are said to have accompanied Sheshouk

² Wilkinson, *A. E.* vol. i. pp. *Lepsius Denkmäler*, vol. i. pl. 401, 351, *Inschriften Mon. Ros.* pl. 145, b. &c.

³ *Mon. Ros.* pl. 145, b. &c.

⁴ *Ibid.* vii. 164, 171.

⁵ *W. K. Mon.* i. 11 p. 316 *Herod.*

⁶ *Herod.* i. 102.

Exod. vii. 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

⁷ *Herodotus*, *Mon. Ros.* pl. 145, b. &c. *Exod.* vii. 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

Shishak) when he invaded Palestine.¹ The hieroglyphic texts, moreover, if translated aright, make frequent mention of Egyptian cavalry,² and the command of the cavalry was a very honourable and important post, generally held by one of the king's sons.³

Still, it would seem to be certain that cavalry was not an arm by which the Egyptians set much store. Perhaps they were bad riders, and found it difficult to manage a charger.⁴ At any rate, it is clear that they preferred to use the horses, of which they had abundance, in the chariot service, rather than to mount riders upon them.

The chariot service was, beyond a doubt, considered to be the most important of all. The king invariably went to war mounted upon a car, and seldom descended from it excepting to give the *coup de grace* to a wounded enemy.⁵ The chiefs of the army, all the best and bravest, followed their monarch's example, and as many as 27,000 chariots are assigned to Sesostris.⁶ This is, no doubt, an over-statement, but the twelve hundred who accompanied Shishak⁷ will not appear, to any one who is acquainted with the Egyptian monuments, to be an exaggeration. Chariots were drawn up in line, great care being taken to 'dress the ranks,'⁸ and were supported by columns of infantry drawn up behind them,⁹ a second line of char-

¹ 2 Chron. xi. 3.

² See *Records of the Past*, vol. ii. pp. 68, 70, 71, &c.

³ W. de M. A. E. vol. i. p. 292.

⁴ In the army of Xerxes they served as archers only. Herod. vi. 40. In the army of Artaxerxes Mithras acted as infantry only. Xen. Anab. i. 2. 31.

⁵ See Rosellini, *Mon. Storici*, pls.

lx. l. 1, lxx. &c.

⁶ Diod. Sic. i. 6.

⁷ 2 Chron. xi. 3.

⁸ Lepsius, *Denkmäler*, vol. vi. pt. iii. pls. 155, 160, Rosellini, *Mon. Storici*, pls. lxxviii, xcvi, cii., &c. &c.

⁹ Lepsius, vol. vi. pl. 155, Rosellini, pl. cxi.

being sometimes kept in reserve. In fighting, this exactness of arrangement could not, of course, be maintained, though we sometimes see an Egyptian chariot force preserving its ranks unbroken, while it throws a similar force opposed to it into disorder.¹ More often, when a battle is depicted, chariots, loose horses, and footmen are mingled together in inextricable confusion. The Egyptian cars were small, and but slightly raised above the ground. Ordinarily they carried two persons only, the warrior and the charioteer. It was the business of the latter not only to manage the two steeds by which the car was drawn, but also to hold a shield in front of himself and his companion. As this double occupation was a difficult thing to achieve successfully, it would seem that he sometimes fastened the reins round his own or the warrior's waist,² so as to be enabled to give his whole attention to the management of the shield. Occasionally, but very rarely, a chariot has three occupants, the charioteer, and two warriors, who stand behind him, side by side.³

The Egyptian war chariot had a semicircular standing board, which was either wholly of wood, or composed of a wooden frame filled up with a network of thong or rope, which by its elasticity rendered the motion of the vehicle more easy.⁴ From this rose in a graceful curve the *angor* or rim, which first sloped a little backwards, and was then carried round in front

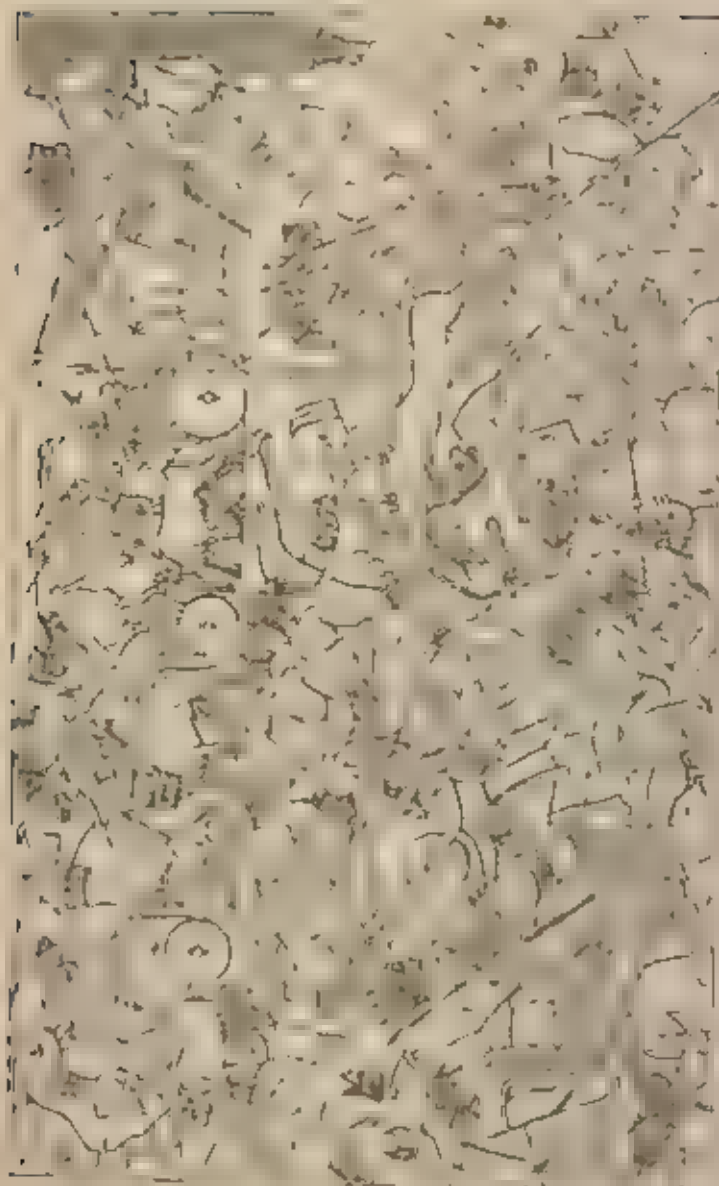
¹ Rosellini, pl. cxi.

² But sometimes the warrior drives. But this it may be presumed was left to coming into the presence of the enemy. (See Rosellini, pl. lxxxi.)

³ Wilkinson, *A. E.* vol. i. p. 333.

⁴ Or 1. Three warriors are frequent in the horns of a bull's head, as described, p. lxxxi. vol. i. &c. Lepsius, vol. i. pls. 16* 30.

⁵ See Wilkinson, *A. E.* vol. i. p. 332.



A thicket of the trees

of the driver at the height of about two feet and a half from the standing-board. The space between the standing-board and the rim was generally left open at the sides, connection between the two being in this part maintained merely by three leather straps; but in front there was always a broad upright of wood, extending from the board to the rim, and interposed between the driver and the horses. Sometimes the sides themselves were filled up, either with wood or with cloth of some kind, which was ordinarily of a bright colour.¹ The whole body of the car was painted in gay patterns, and perhaps sometimes ornamented with the precious metals.²

The body, thus constructed, was placed upon the axle-tree and the lower part of the pole, and firmly attached to them. It was not, however, balanced evenly upon the axle-tree, but shifted towards the front, so that but little of the standing-board extended behind the wheels.³ The ends of the axle-tree were inserted into the axles of the wheels, which worked round them, being prevented from falling off by a peg or lynch-pin. The pole, after passing along the bottom of the car, rose in a gentle sweep, meeting a bar or strap, which united it to the rim in front. It terminated in a yoke, to which were attached small saddles, these latter resting on the withers of the horses. Chariot wheels had in some cases four spokes only; but the regular number was six, an amount which is not exceeded.

Each war-chariot was furnished with at least one

¹ Rosellini, *Monumenti Storici*, pls. lxxx. lxxxv. and c.

² Wilkinson, *A. E. vol. i.* p. 348. (For representations, see, besides

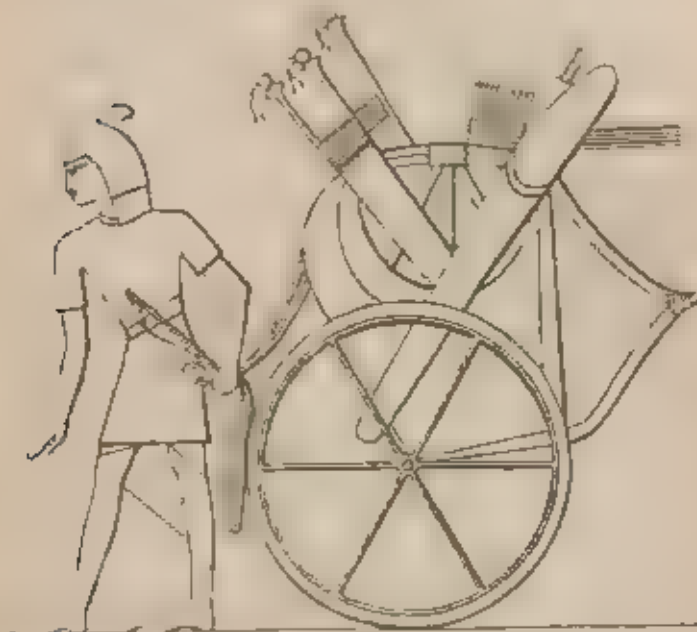
the places mentioned in the preceding note Rosellini, *Id.* p. lxxxv. and cii.)

³ Wilkinson, p. 343.



Egyptian War-chariot, Warrior and Horse

quiver and one bow case, which were placed on the side on which the warrior took up his position in the car. They hung obliquely between the body of the car and the wheel, crossing each other at right angles, and forming the most conspicuous objects in the representations which we have of chariots. Both are covered with brilliant and elaborate patterns; and



Warrior with bow case, Quiver, and Javelins.

the bow case is frequently further ornamented with the figure of a lion rushing at full speed, which is carefully and delicately executed. Sometimes a second quiver is provided, and placed close to the bow case, but apparently inside the body of the car. Both the quiver and the bow-case occasionally contain a javelin or javelins.

The Egyptian chariots were drawn uniformly by two horses, harnessed one on either side of the pole. The harness comprised, besides the saddles above mentioned as attached to the yoke, only a girth, a breast-band, a head stall, and reins. The girth and breast-band were fastened to the saddle. The head stall much resembled a modern one, excepting that the top of the head was covered by a close fitting cap, through which the ears passed, and which was frequently crowned by a plume of feathers. The reins consisted of a bearing rein, drawn rather tight and secured to a loop at the top of the saddle, and a driving rein,¹ which, after passing through a ring or leathern loop on either side of the saddle, was held above the back of the horse by the charioteer. Chariot horses were usually caparisoned with elegant housings.²

The offensive arms of the Egyptians were somewhat peculiar. Their spears were excessively short, not much exceeding the length of five feet. Their straight swords were formidable weapons, apparently not less than from two to three feet long, and very broad at the base, tapering thence to a point.³ But the arm more commonly used was the curved sword or falchion,⁴ which was a shorter and, to all appearance, a less effective weapon. The shapes of the battle-axe and pole-axe were unusual, the former having a long blade, with a curved edge, sometimes semicircular, sometimes a mere segment of a circle, with two seg-

¹ The representation of chariots in Egypt is the part of a tree as drawn by a single rein, but it is composed of two reins as in the case of the artists, and that in reality each horse had his own rein.

² See Wilkinson, page 434.

³ See Wilkinson, *Monuments &c.*

ment, and compare Wilkinson.

⁴ See Wilkinson.

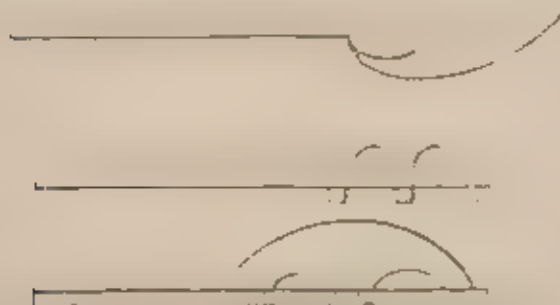
⁵ The king bore in all cases the curved and not the straight sword. It is also more common than a straight sword in the hands of the nobles.

ments taken out of it at the back,¹ and the latter having its blade weighted by a massive ball at the base, which is thought to have been about four inches



Egyptian Spear, Straight Sword, and Falcion.

in diameter.² Maces generally terminated in a ball, which was no doubt of metal, but sometimes they were mere rods, which can have been of little service, unless they were of bronze or iron. They had a curious curved projection at the lower end, whereto a strap



Egyptian Battle-axe and Pole-axe.

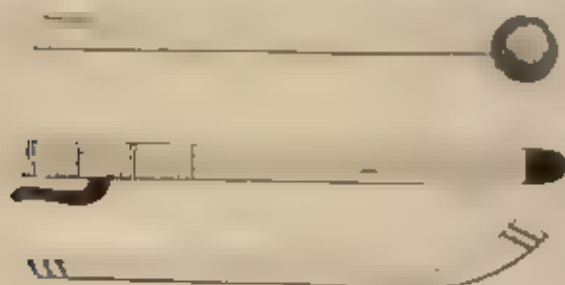
was probably attached,³ which was then twisted round the wrist or hand, to render the hold on the weapon

¹ Wilkinson, *A. E.* vol. I. pp. 321-5. *Revue des Mon. Égypt.* pl. cxvii 5, and cxix. 1.

² Wilkinson, *id.* i. p. 326.

³ See Birch, *Guide to Museum*, p. 36 No. 3407.

more sure. Clubs were also employed, sometimes of the ordinary character,¹ sometimes resembling the modern African *hasan*, which is a curved stick of hard



Egyptian Clubs and Maces.

wood, about two feet and a half in length, with a slight enlargement at the lower end.² Daggers were very commonly worn; their place was in the belt, into the right side of which they were thrust obliquely. The blade was short, not exceeding eight or ten inches



Egyptian Daggers.

in length,³ and tapered gradually from end to end, terminating in an exceedingly sharp point. It was of bronze,⁴ but so skilfully tempered, that the elasticity

¹ For a representation, see Herodotus, *Mon. Stor.*, pl. cxxix.

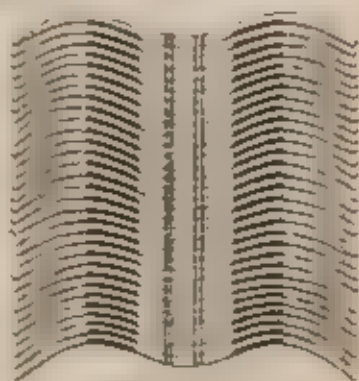
² Wilkinson, vol. i. p. 520.

³ Ibid. p. 810. Compare the weapons themselves at the British Museum, N. S. 54, Pl. 40.

⁴ The bow is used for arms ap-

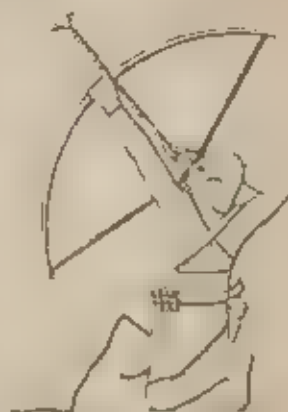
proach upon analysis, to have been composed as follows: a point 140, (in 50) iron 01 (See Herodotus, *Mon. Stor.*, p. 810). The tin is in a smaller proportion than usual, but the slight trace of iron was probably more than a compensation.

and spring remain after three thousand years, and almost equal that of the best steel.¹ The handles were of wood, bone, ivory, silver, or gold, and were often delicately inlaid; that of the king often ended in the head of a hawk.² Each dagger had its sheath, which was of leather, sometimes plain, sometimes patterned.



Egyptian Bow.

Egyptian bows, though not perhaps so powerful as Ethiopian,³ were formidable weapons, and must have driven the arrow with great force. In length they were commonly from five feet to five feet and a half,⁴ and were formed of a rounded piece of tough wood, which when unstrung became nearly straight, or else curved itself into a sort of double crescent.⁵ Sometimes the wood was further strengthened by pieces of leather, which were inserted at intervals into the under part of the bow. Bow-strings were made of hide, cat-gut, or string,⁶ and appear to have been sufficiently strong.⁷ The material used for arrows was either a light wood, or more commonly reed; the



Archer taking an

¹ Wilkinson, *A. E.* vol. i. p. 320.

² *Ibid.* p. 116.

³ See Harod. iii. 21.

⁴ Wilkinson, *A. E.* vol. i. p. 306.

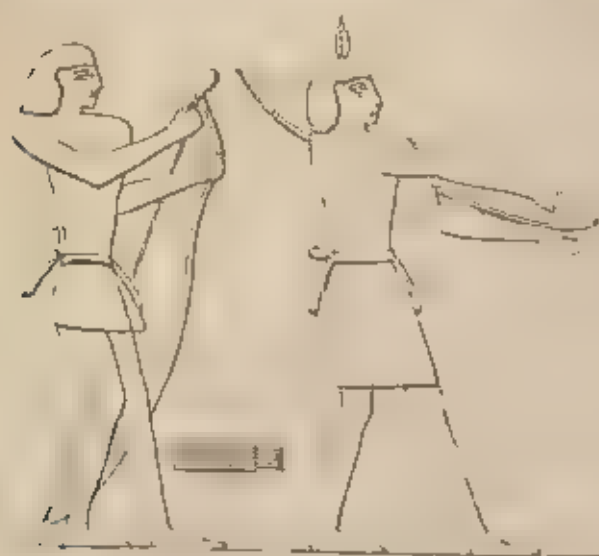
⁵ Ros. Ind. Mus. Camb. pl. xxx.

⁶ Wilkinson, *A. E.* vol. i. p. 306.

⁷ Wilkinson, p. 305.

⁸ See the woodcut. It is notice-

heads were either of metal or stone, and were occasionally barbed,¹ the shafts were carefully notched at the lower extremity, and winged with three feathers in the most approved modern fashion.² The ordinary length of an arrow was from twenty-two to thirty-two inches. Archers shot either standing or kneeling; they drew the arrow either with the first two fingers or with the thumb and the forefinger, and in war commonly



Archers stringing their bows.

brought the land to the ear. We sometimes, but not very often, see the left forearm protected from the blow of the string by a guard.³ Two modes of stringing the bow are shown in the accompanying woodcut

able that the Egyptian chariot archers (from *alt. p. 1*) entangled their arrows with their strings so, which implies great awkwardness in the stringing of the bow.

Wakeman, *A. E.* vol. 1, p. 310

(woodcut 33, fig. 4).

² *Ibid.* p. 303. It may perhaps be questioned whether two or three feathers were used.

³ *Ibid.* p. 303 (woodcut 33)

Each Bowman, unless when riding in a chariot, carried a quiver slung at his back; and the king generally carried one even under such circumstances,¹ though he has always one or two others attached to his car. Quivers were commonly square-topped and rounded at the bottom; but sometimes the cover was modelled into the form of a lion's head.² The whole of the exterior was painted in gay patterns.

Another offensive arm frequently employed by the Egyptians was the javelin, which was of a lighter kind than that used by most nations. It consisted of a long thin shaft, sometimes merely pointed, but generally armed with a head, which was either leaf-shaped, or like the head of a spear, or else four-sided, and attached to the shaft by projections at the angles.³ At the lower extremity was either a tasselled head, or a strap,⁴ which enabled the javelinman, after throwing his weapon, to recover it.

Not very much is known concerning Egyptian tactics. The infantry was certainly divided into distinct corps, each of which had its own special arms and accoutrements; some being spearmen, some bow-



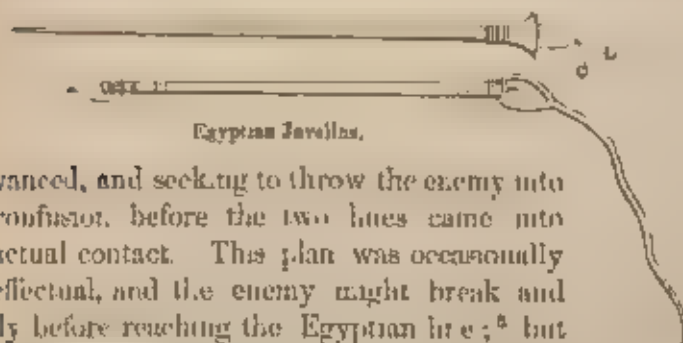
EGYPTIAN QUIVER.

¹ Rosellini, *Mon. Storici*, pl. 189, 1. 1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

² Rosellini, *Mon. Storici*, pl. 189, 1. 1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

³ Wilkinson, *A. E. vol. i. p. 315.
⁴ See the woodcut overleaf.*

men, some clubmen, some armed only with swords.¹ They were drilled to march in step, and are always represented as keeping step when in movement. They fought commonly in dense columns, which were sometimes drawn up ten men deep.² The chariots seem ordinarily to have covered the front of the battle, and consequently to have commenced the fight. Sometimes they had to meet a chariot force, when the charioteers charged at speed, shooting their arrows as they ad-



Egyptian Javelins.

vanced, and seeking to throw the enemy into confusion, before the two lines came into actual contact. This plan was occasionally effectual, and the enemy might break and fly before reaching the Egyptian line;³ but it was not often that such a result was achieved. Generally the two chariot forces became intermixed, and the battle was a more *mêlée*, depending on the individual prowess and strength of the combatants. The Egyptians are ordinarily represented as greatly outnumbered by their adversaries, with whom, however, they never fear to engage, and whom, in the sculptures, they always discomfit. An important part in the battles is often assigned to the javelin-men,⁴ whose weapons seem to inflict death at every blow.

To counteract the confusion which appears to have been the normal condition of things in every fight, it

¹ See the representations in Rosellini, *Mon. Storici*, pls. cxxiv., cxxv., cxxvi., &c.

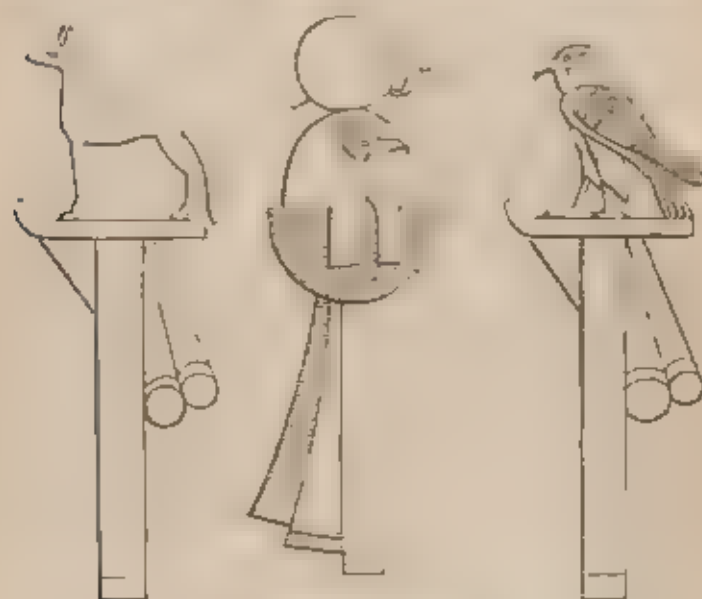
² Wilkinson, p. 207, Rosellini, *Mon. Storici*, pl. xcvi., lxxviii.

Deukalion, vol. vi. part iii. pl. 155.

³ Rosellini, *Mon. Storici*, p. cxxv.

⁴ See Rosellini, *Mon. Storici*, pls. cxxv. and cxxvi.

was important that the members of each corps should have a visible rallying point. For this purpose standards were employed, and every battalion, in deed every company, possessed its own ensign, which was conspicuously different from all the rest. Most of them were of a religious character,¹ representing




Egyptian standards.

either the head or urk of a god, or a sacred animal, or some emblem employed in the religion, or the cartouche of a king's name, which was viewed as sacred, since the kings were recognised as divinities. The ensigns were not embroidered on flags, but, like

¹ The plumes of Ammon, the heads of Horus, known Athor, Isis, and Tutos, the jackal of Anubis, the hawk of Horus or Ra, the crocodile of Sakh, the stork of Thoth, are among the forms recognised. Sacred urks are also common. (See Wilkinson, *A. E.* vol. i. p. 284 and Rosellini, *Mon. Univ.* pl. cxxi Nos. 1 to 15.)

the Roman eagles, consisted of solid objects, they were borne aloft at the top of a tall pole, standing usually upon a cross-bar. Below the cross-bar we not infrequently see two streamers floating in air. It was probably from their standards that the different corps took the names by which they were distinguished.¹

Each company of soldiers was commanded by an officer called *menh*, whose rank was nearly that of lieutenant in our service. Above him was the *aten*, or captain, then the *mer*, or major; and finally the *hent*, the colonel or general.² The conscripts, or young soldiers, *netern*, , were distinguished from the rest of the army,³ and probably filled the posts of least danger. The archers, *imut*, were regarded as the best troops. In the field, an army was divided into brigades, each brigade consisting of a number of regiments. We find as many as four brigades in one army.⁴ The monarch usually led the expeditions, and acted as commander-in-chief, while important posts were frequently filled by his sons.⁵

In the wars between civilised nations, sieges have always been among the most important of military operations. Even savages construct stockades or 'krans'; and it requires no very high degree of intelligence to go beyond this, and enclose spaces with high walls protected by towers, which, according to their size, are denominated castles, fortresses, or fortified cities. The nations with whom the Egyptians

¹ See *Records of the Past*, vol. i. p. 98, where we find the chief divisions of the army of Rameses II. named after the gods, Anubis, Ra, Ptah, and Set.

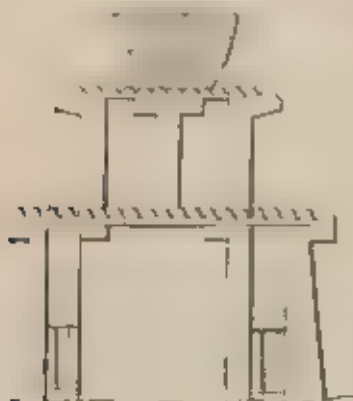
² Such, in the new edition of Wilkinson's *Ancient Egyptians*, vol. i. p. 103, note 3.

² *Ibid.*

³ *Records of the Past*, &c.

⁴ The four chiefs who met the attack at the battle represented on page 46 are a representation of Rameses II. (see Wilkinson, *A. E. v.* i. p. 201, note.)

contruded, especially those of Syria and Mesopotamia, had fortified posts of all three kinds; and it was necessary, if any permanent impression was to be made upon them, that the Egyptians should possess some means of capturing these strongholds. Accordingly



A Syrian Fort.

the art of conducting sieges was early studied, and a certain amount of efficiency was attained in it by the time of the Ramessides. The simplest mode which the Egyptians employed was the bold advance of a large body of troops to the walls, a constant discharge of flights of arrows against the defenders, and the application of a number of ladders to the ramparts, which were then scaled by the *hem-peta*.* If the escalade failed, a

* See Rosellini, *Mon. Egypt.* pl. 145 c and 160 c. Lepsius, *Denkmäler*, vol. vi.

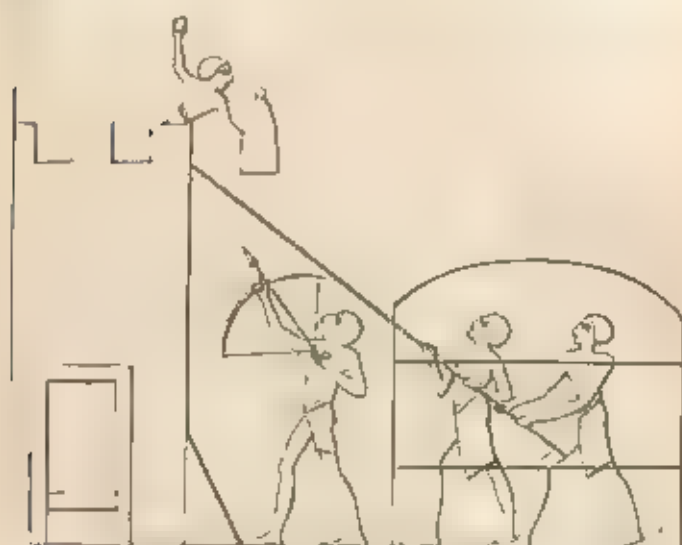
regular siege had to be formed ; the troops surrounded the place , covered sheds, arched at the top, and supported by wooden sides or forked poles, were advanced



Forming a Fort.

to the walls by a body of men posted within them, and a long pole, pointed probably with iron or bronze,

was employed to dislodge the stones one by one, and so gradually effect a breach. Meanwhile, the attention of the defenders was distracted by archers, who shot at every one who showed himself above the battlements. After a breach had been effected, no doubt an assault was made, when the attack commonly prevailed over



Siege of a Port

the defence, and the place, after a longer or shorter resistance, fell.

Sometimes, instead of the means above described, an attempt was made to break open the gates of a fort or city by means of hatchets, which could be employed with good effect upon the wooden doors that blocked the entrance.¹ Fire does not appear to have been applied, as by the Assyrians;² but there is a paucity

¹ See the woodcut on the preceding page, and compare Lepsius. } c, *Icon. ant. Mon. Stuerz.* pl. lxxvii.
² See the author's *Ancient Mo-*
lenkinder vol. XL pt. iii. pl. 146. } *nurden*, vol. I. p. 474, 2nd edition.

in the representations of sieges, which leaves many points connected with them doubtful, and which is much to be regretted.



Attack on a Fort.

On the whole, it must be said that the Egyptians did not show much military genius, or much fertility

of resource in their conduct of sieges. The monuments give no indication of their having in any case made use of the mine, notwithstanding their familiar acquaintance with the art of driving underground galleries, as evidenced in their tombs. Nor is there any indication of their having employed moveable towers like the Assyrians, or catapults and *balistes*,² like the same people, and also the Greeks and Romans. Even their battering ram, if it may be given the name, was, as we have seen, a poor implement, being little more than a spear of unusual size.³ The natural result seems to have followed—the Egyptians were not very successful in their sieges. They took small places easily enough, but could seldom capture large towns. Ashdod resisted Pamménirhus for twenty-nine years,⁴ Jerusalem was only once taken after David had fortified it, and then seems to have submitted, and not fallen by assault.⁵ It may be suspected that many Syrian and Mesopotamian strongholds successfully resisted the Egyptian armies under the Thothmeses and the Ramesides, and that this is the secret of that inability to retain their Asiatic conquests, which is so marked a feature in the history of the nation.

The Egyptian troops had to contend with their

¹ See the author's *Ancient Manners*, vol. i. p. 424.

² Dr. Birch speaks of the employment of catapults by the Egyptians (*Egypt from the Earliest Times*, 'Introduction' p. xxi.) and Canon Cook has described one as used in an inscription of Pianchi (*Records of the Past*, vol. ii. p. 58), which, however, is an Ishbaplan and not an Egyptian. But I am not aware that any representation occurs in the Egyptian monuments of either a catapult or a *balista*. Still it

is not improbable that they may have borrowed it from the Greeks at the time of the twenty-eighth dynasty. The later monarchs, however, have left no representations of these wars or sieges, so that we have no means of knowing whether or no they innovated upon the old Egyptian practice.

² See the *W. edent*, p. 40*.

³ Herod. i. 167.

⁴ 1 Kings xiv. 25-6, compared with 2 Chron. xii. 2-6.

enemies, not by land only, but also by sea. A certain number of the military class were, perhaps, specially trained for the sea service,¹ but all soldiers were supposed capable of being sailors, and the same persons were often employed alternately in the sea and in the land services.² The galleys used were of no great size, being impelled by not more than from sixteen to twenty rowers,³ and apparently not exceeding a length of thirty or forty feet. The hull was rounded, and rose at either extremity, the prow terminating usually in the head of an animal, while the stern, which was



Egyptian War-galley

higher, tapered gradually to a point. Above the hull was a bulwark, carried from end to end of the boat, for the protection of the oarsmen. The middle portion of the boat must have been occupied by a raised deck, since the soldiers fight from it at a higher level than that occupied by the rowers. They are armed chiefly with bows and arrows, but sometimes

¹ So Wilkinson, *A. E.* vol. i. p. 274 (edition of 1874).

² See *Records of the Past*, vol. II. pp. 5-8, vol. vi. pp. 7-10.

³ Rosellini, *Mon. Storici*, pl. cxxx. Wilkinson, *A. E.* i. d. III. pp. 20, 4. *Description de l'Égypte*, [Antiquités,] vol. II. pl. x.

have maces or spears in their right hands, while in their left they carry shields. The boat is guided by a man who sits at the stern on a raised seat, and manages a large paddle or steering-oar, which is attached to the side of the vessel. The vessel has a single mast, a long curved yard, and a large square sail, which in time of action is reefed by means of four ropes working through pulleys fixed in the yard. At the top of the mast is a bell-shaped receptacle, sufficiently large to contain a man, and here an expert archer or slinger seems to have been generally stationed, who played a similar part to that of our sharpshooters in the maintops.

Naval tactics can scarcely be said to have existed. Attempts were, perhaps, sometimes made to run down an enemy's vessel by striking it with the bow, armed as that was with a metal figurehead, and we may presume that the special aim would be to deliver the blow upon the side rather than the stem of the adverse galley.¹ But the evidence that we possess is insufficient to enable us to come to any positive conclusions on these points. A single representation of a sea-fight is all that has come down to us, and it gives us little information. The vessels represented in it seem to be stationary; and the engagement is between the soldiers who man the galleys on either side, rather than between the navies. One enemy's boat is, however, being sunk; and this, we may presume, has been disabled by its antagonist. The engagement is fought at one of the mouths of the Nile, and takes place so near the land, that the reigning Pharaoh, who is present with four of his sons, can take a part in the fight by shooting down the enemy from the shore.

¹ Wilkinson, *A. E.* vol. iii. p. 204.

In the interior waters of the Nile, a different and much larger kind of craft was employed,* and there can be little doubt that on some occasions these vessels were turned to account in the wars. We find an Ethiopian invader attacking Memphis with a fleet of boats, yachts, and barges, blockading its port, and seeking to enter the town by means of the river.² What a foreign assailant could utilise in a sudden attack, the Egyptians themselves are tolerably sure to have been in the habit of employing, either for attack or defence.³ The Nile boats must have been especially serviceable as transports, since they were at least 120 feet long,⁴ and could carry from fifty to a hundred men.

When the enemy ceased to resist, the Egyptians readily gave quarter: and the prisoners taken in an expedition are often counted by thousands.⁵ If they run down an enemy's ship, they exerted themselves to rescue the men on board from the waves, and drew them into their own vessels at some peril to themselves.⁶ On land, those who laid down their weapons and sued for mercy were ordinarily spared; their arms were bound together by a cord passed round them a little above the elbows, and they were led from the field to the camp, generally in long strings, each conducted by a single Egyptian.⁷ Laginards were induced to hasten

* For representations, see Lepsius, *Denkmäler*, vol. ix. pt. ii. pl. 45, vol. v. pl. 17, *Description de l'Égypte*, *Antiquités*, vol. iv. pl. lxx. 3, vol. v. pl. xcvi. 7.

² *Records of the Past*, vol. ii. pp. 65, 66; Champollion-Figeac, *Écritures Égyptiennes*, pp. 60, 61.

³ The use of the Nile boats in war-fairs is noticed in the *Records of the Past*, vol. ii. p. 6, vol. vi. p. 7, &c.

⁴ Wilkinson, *J. E.* vol. iii. p. 306.

⁵ *Records of the Past*, vol. ii. p. 45, vol. vi. p. 47, vol. viii. p. 48, &c.

⁶ See the *Description*, *Antiquités*, vol. ii. pl. 2.

⁷ *Revue*, *Mon. Anciens*, pla. lxxiv, cxxiv, &c.; Lepsius, *Denkmäler*, vol. vi. pt. iii. pls. cxxix, cxxx, &c.

their movements by fear of the stick, which was no doubt freely applied by those who had the prisoners in charge. All captives were regarded as belonging to the king, and naturally became his slaves, and were employed by him in forced labours during the remainder of their lives;¹ but sometimes the monarch was pleased to reward individual captors by making over to them their own prisoners,² who in that case passed into private servitude. The ransom of prisoners seems not to be mentioned, much less any exchange, as is customary in modern warfare. Whether important prisoners,



Prisoners of War, secured by their Captor.

especially when regarded as guilty of rebellion, were or were not sometimes put to death by the monarch in cold blood, is a moot question, upon which different opinions will probably be always held. On the one side there are the frequent representations of kings holding their captive enemies by the hair with one hand, while in the other they brandish aloft a sword or a mace, seeming to be in the act of striking a deadly blow,³ on the other side there is the belief of many

¹ Bunsen, *Geschichte Aegyptens*, p. 551, Wilkinson, *A. E. v. c.* i. pp. 60² & 3. Compare Herod. ii. 10.

² *Records of the Past*, vol. vi. pp. 8-9.

³ Bonelli, *Mon. Storici*, pla. &c.

1857 lxxix. cii. *Description de l'Egypte*, Antiquités, vol. ii. pl. 147, vol. iii. pls. 6 and 22, vol. iv. pl. 22 fig. 11. Lepsius, *Denkmäler*, vol. vi. pl. ut. pls. 130, 139, 140,

that these representations are allegorical, and that the Egyptians were far too civilized to be guilty of wanton cruelties.¹ If it be urged against this that the Assyrians, who were not much less civilized than the Egyptians, beyond all doubt, frequently put prisoners to death in cold blood,² the reply may be made that the Assyrian monarchs distinctly acknowledge, and indeed glory in, the practice, whereas no mention of it appears in the Egyptian records. Nor do the Greek writers ever tax the Egyptian monarchs with such barbarities.³ It is the *Ethiopian*, Shabaco (Shabak), who puts to death the captive Bocchoris.⁴

The treatment of the slain was less in accordance with modern notions. Mere wanton ill-usage was not indeed encouraged, but no reverence for the dead restrained the kings from commanding, or the soldiers from practising, a system of mutilation, which, though prompted by an unobjectionable motive, is shocking to modern sentiment. It was considered important that the numbers of the enemy who fell in a battle should be accurately known; and, with this object in view, the Egyptian soldiers regarded it as their duty to cut off and carry to the camp some easily recognizable portion of each fallen enemy's person. The right hand was the part ordinarily selected,⁵ but sometimes the tongue was preferred, and occasionally the organ of

¹ Wilkinson, *A. E.* vol. i. p. 284.

² See the author's *Ancient Monarchs*, vol. i. pp. 447-8, 2nd edition.

³ The only approach to an exception, so far as I know, is in the case of Amasis, who, after a time consented to the death of Apries (Herod. ii. 163).

⁴ Manetho ap. Euseb. *Chron.* (vol. i. 20, see the *Fragmenta Hist.*

Græc. vol. ii. p. 593, Fr. 65.

⁵ Wilkinson, *A. E.* vol. i. p. 308.

Compare *Description de l'Égypte*, 'Antiquités,' vol. ii. p. 12, Rosenm., *Afrik. Studien*, pls. 104 and 132. The practice was so usual that instead of saying 'I killed one of the enemy,' a man could only say 'I carried off a hand.' (See *Records of the Past*, vol. vi. pp. 7-8, and compare vol. iv. p. 7.)

reproduction.¹ Heaps of each are seen in the sculptures, which the royal scribes are represented as counting in the king's presence, previously to entering them upon the register. A reward appears to have been obtained by each soldier on his presentation of these proofs of his prowess,² a reward no doubt proportioned to their number. Under the Persians the bodies of slain Egyptians seem to have been left to rot upon the field of battle;³ but, while their dominion lasted, the Egyptians, we may be sure, embalmed and buried their own dead, whatever became of the corpses of their adversaries.

The camps of the Egyptians were quadrangular, sometimes square, sometimes oblong.⁴ They were not, so far as appears, entrenched, but simply defended by a palisade. The royal quarters occupied a central position, and were surrounded by a double rampart or fosse, with a considerable space between the two enclosures.⁵ The king's tent was within the inner circuit, the outer one being allotted to his chief officers. A special portion of the camp was assigned to the horses and the baggage animals, another to the chariots and the baggage, the chariots being arranged in rows, not far from the horses. There was a certain place in the camp which served the purposes of a hospital, the sick, whether men or animals, being there collected together and carefully tended.⁶ There was also within the camp a shrine, or centre for religious worship;⁷ a spot

¹ Wilkinson, *l.c.* Compare *Records of the Past*, vol. vi. p. 119, and

² *Records of the Past*, vol. vi. p.

³ Cf. Herod. iii. 12

⁴ Wilkinson, *A. E.* vol. i. p. 306.

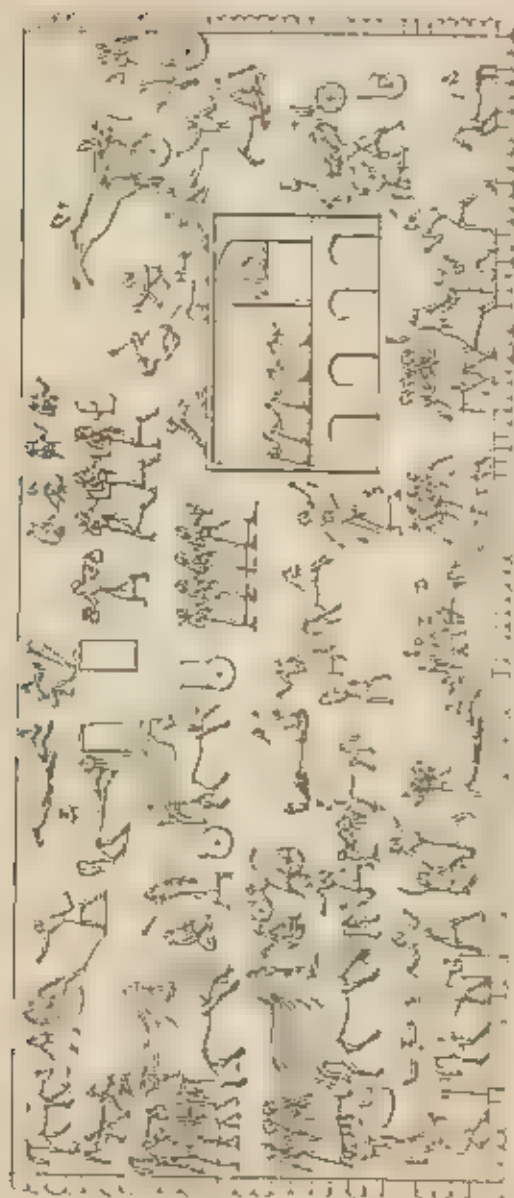
Compare Lepsius, *Denkmäler*, vol. vi. pt. iii. p. 128.

⁵ *Ilse's Traj. Mon. Storck*, pt. cxi.

⁶ K. Ulrich, *Ancient Egypt*, vol. i. p. 220. See Rosellini, *Mon. Storck*,

pl. xcvi.

⁷ Rosellini, *Mon. Storck*, pl. xcix.



Part of the Interior of an Egyptian Tomb.

where sacrifices could be offered, and the gods consulted when any doubt arose as to the proper course of action.

Within the limits of Egypt, troops were chiefly moved by water, along the Nile, its various branches, and the numerous canals,¹ but when foreign countries—Arabia, Syria, Mesopotamia—had to be attacked, the Egyptian armies were forced, like most others, to accomplish marches. In these the chariot division commonly led the way, and was followed by a portion of the infantry: after which came the monarch himself, mounted in his royal car, and accompanied by his chief officers and attendants, who, with their large fans or *plubella*,² sought at once to create a current of air, and to keep off the flies from the royal person. Behind the royal *cortège* followed the rest of the troops, arranged in the various corps of archers, spearmen, cubmen, &c. The cavalry probably covered the flanks of the army, acting upon the wings, and throwing out scouts in advance to give notice of the approach of an enemy.



Egyptian Trumpeters.

The signal for an attack was given, when the enemy's presence was reached, by the sound of the trumpet, and the same instrument was employed, on the march of an army, both for

¹ *Records of the Past*, vol. ii. pp. 62, 85; vol. vi. pp. 7, 10, &c.

² Wilkinson, *A. R.* vol. i. p. 391.

For an illustration, see Rosellini *Mon. Nucve*, pl. cxxviii.

starting and halting the columns.¹ The Egyptian trumpet was a long tube, apparently of brass, expanded at the end into a large bell-shaped mouth. It was commonly held in a horizontal position with both hands,



Egyptian
Military Drum.

the upper end being pressed against the lips.² The drum and trumpet seem to have been used together upon a march for the enlivenment of the soldiers, and in order to regulate their movements. The drum employed was one of small diameter, but of considerable length, and was played by the hands without the intervention of a drumstick.³

On his return from an expedition, the monarch always claimed to have been successful, and made a grand display of the fruits of his victories. The troops marched in jubilant procession before him and behind him, carrying often, besides their arms, branches of trees,⁴ and sometimes bearing, in their hands or on their shoulders, the most important products of the



Egyptian
Captive.

countries visited. The chariot of the monarch was accompanied by some of his great officers, and preceded or followed closely by a train of captives, with their arms bound or hands manacled, and generally united together by a long rope, the end of which was held by the Pharaoh himself, or else fastened to his car.⁵ As he approached the various towns which lay upon his route, the Egyptians came out to meet him with acclamations, raising their

¹ Wilkinson, *l.c.*, and vol. ii. p. 286. Compare p. 284.

² Ibid. vol. i. pp. 402-3.

³ See Rosellini, *Mon. Storici* pl. xlv. 107.

⁴ See Rosellini, *Mon. Storici* pls. l., lxxv., and cxxvii.

⁵ Wilkinson, *A. E.* vol. ii. p.

hands aloft, and bringing him bouquets of flowers, green boughs, and branches of palm.¹ Arrived in his capital, the monarch proceeded to the principal temple for the purpose of making acknowledgments to the deity to whom he attributed his victories. There, before the image of the god, he offered the choicest parts of the spoil, vases, incense, bags of money,² rhytons, jars of ointment, and the like, and at the same time made presentation of a large number of his captives,³ who were added to the sacred slaves previously possessed by the temple. The troops seem to have attended the ceremony, though they are not often represented, and to have returned thanks for their own preservation. a priest in this case interposing between the god and the worshippers, and offering on their behalf incense, meat-offerings, and libations.⁴

The condition of the *fellahin*, or agricultural labourers, has been already indicated to some extent in what has been said, in the chapter on Egyptian Agriculture, concerning the tenure of the land and the manner in which it was cultivated.⁵ It is possible, however, that somewhat too favourable a view has been there taken. The number of peasants rich enough to rent farms and cultivate on their own account was probably small, and the great majority of the class had to content themselves with the position of hired labourers, and to work on the estates of others. These persons laboured under overseers, who were generally severe taskmasters, and who, at their discretion, might punish the idle or refractory by

¹ Lepsius, *Denkmäler* vol. vi. pt. ii. pl. 125. & compare Wilkinson, *A. E.* vol. i. p. 280.
² Rosellini, *Mon. Storici*, pls.

xlviii. iii., and lvi.

³ Wilkinson, *A. E.* vol. i. p. 409.

⁴ See above pp. 154-6.

flows.¹ The peasant farmer was somewhat better off, but even his position was scarcely enviable, and Egyptian authors not unfrequently hold him up to their readers as an object of pity. 'Have you ever represented to yourself,' writes Amenemhat to Pentamer,² 'the estate of the rustic who tills the ground? Before he has put the sickle to the crop, the locusts have blasted a part of it; then come the rats and the birds. If he is slack in housing his grain, the thieves are upon him. His horse dies of weariness as it drags the wain. At last, the tax-gatherer arrives, his



Egyptian undergoing the bastinado.

agents are armed with clubs; he has negroes with him, who carry whips of palm branches. They all cry, "Give us your grain!" and he has no easy way of avoiding their extortionate demands. Next, the wretch is caught, bound, and sent off to work without wage in the canals; his wife is taken and chained, his children are stripped and plundered.' In the 'Praise of Learning' by Tuufsakhrat, a very similar description is

¹ Drugsch, *Geschichte Aegyptens*, of the Kordive' (London, 1877, p. 26) whence the subjoined passage is

² See Mon. St. Leon's 'Egypt' taken.

in Arabia. On the whole the difference would seem not to have been so very great between the condition of the children of the soil in the most flourishing period of the independent monarchy and in the Egypt of to-day.

A more independent and enviable position was enjoyed by the tradesmen and artisans, who dwelt chiefly in the towns. Trade flourished under the Pharaohs, and was encouraged not only by the lavish expenditure of the Court, of the high ecclesiastics, and of the great nobles, but also by the vast demand which there was for Egyptian productions in foreign countries. Though the Egyptians themselves rarely engaged in foreign trade either by land or sea,¹ yet their country was sought from very ancient times by a host of foreign traders. Phoenicians, Greeks, Syrians, Arabs, who brought with them the commodities of their own lands or of other more distant ones, and exchanged them for the finished productions of the Egyptian manufacturers.² Syria took Egyptian cloths by hundreds;³ Tyre imported "fine linen with brodered work,"⁴ Greece, large quantities of paper;⁵ India and Arabia, linen fabrics,⁶ Eritria, glass, porcelain, and alabaster,⁷ Assyria, perhaps, ivory.⁸ In the earlier times Egyptian manufactures must have been altogether unrivalled; and their glass, their pottery, their textile fibres, their metal work, must have circulated

¹ Mr. Kenrick (*Ancient Egypt*, vol. i. pp. 212, 13) has some good remarks on this subject.

² See Gen. xlviii. 25, Herod. i. l. ii. 178, &c.

³ 1 Kings x. 20, 2 Chr. x. 17. On the numerous characters of the Syrians, see *Records of the Past*, vol. ii. p. 460, and *Ancient Monar-*

ches, vol. ii. p. 103, note¹, 2nd edit.

⁴ Ezek. xvi. 7.

⁵ Herod. v. 56.

⁶ 1st Macc. ii. xix. 1, 5, 2.

⁷ Wilkinson, *A. E.* vol. iii. p. 111.

⁸ See the author's *Incident Monar Asia*, vol. i. pp. 83, 3.

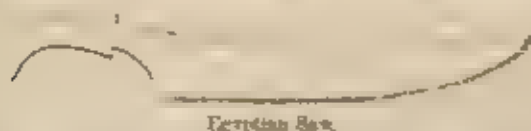
freely through the various countries bordering the Mediterranean and the Red Sea. All this gave a vast stimulus to trade, and encouraged the artisans to fresh efforts after improvement, which resulted in works of continually increasing excellence. Though in taste and elegance the Greeks ultimately far surpassed the dwellers on the Nile, yet in perfection of mechanical construction and finish the latter have scarcely been outdone by any nation, and their fine linen, their glass-work, their porcelain, their veneering and inlaying of wood, together with various other products and processes, excite admiration at the present day.¹

The most important trades appear to have been those of building, stone-cutting, weaving, furniture-making, cloth-making, glass-blowing, pottery, metal-lurgy, boat-building, and embalming. The builders worked in three materials, wood, stone, and brick, preferring stone on the whole, and using several of the choicest and hardest kinds. The skill exhibited in many of their contrivances is great, and the mechanical excellence of their works is sufficiently evinced by the continuance of so many of them to the present day. Still, a certain stupidity is observable in the employment of over-massive and over-numerous supports, and a certain rudeness and want of enterprise in the constant adherence to the simplest possible mode of roofing an edifice—viz., by laying wooden beams or long blocks of stone across the entire space to be covered in. What results they were able to achieve with brick and wood, we have no sufficient means of judging, since no works in these materials remain except some brick pyramids of the rudest kind, but they had certainly

¹ Wilkinson, *A. E.* vol. iii. pp. 102, 103, 120, &c. Kenrick, *Ancient Egypt*, vol. i. pp. 214-20.

reason to be proud of their stone edifices, which are in many respects unsurpassed by later ages. But so much has been said on this subject in the chapter on Egyptian architecture that it seems unnecessary to dwell upon it any further here.¹

Stone-cutting included the two very different occupations of quarrying and shaping blocks for the builder, and of cutting, polishing, and engraving gems. In the former branch the Egyptians remain still unrivalled. The size of their blocks, the exactness and accuracy with which the arch required was produced, the apparent ease with which they worked the stubbornest material, the perfect smoothness of the surface and excellence of the polish put on it, have often been



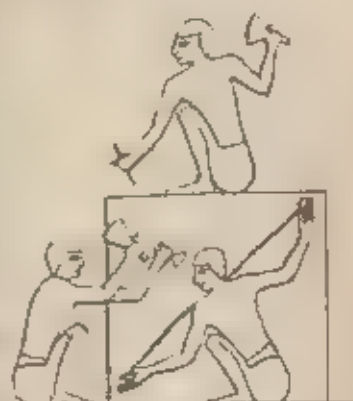
remarked upon, and are said to leave nothing to be desired.² It is doubtful whether the steam-sawing of the present day could be trusted to produce in ten years from the quarries of Aberdeen a single obelisk, such as those which the Pharaohs set up by dozens. In the other branch of the business the Egyptians have no doubt been surpassed by many nations. Their engravings have little beauty, and they do not seem to have triumphed over the difficulty of cutting really 'hard stones'—such gems as the diamond, the ruby, the emerald, the sapphire, the topaz, and the cornucopy, defined their skill, but they could deal with the

¹ See above, pp. 201, 207, 254, & p. 260, Bunsen, *Egypte, Passé &c.* vol. i. p. 184, Fergusson, *History*

² *View, Pyramids of Ghizeh, &c.* Architecture, vol. i. pp. 61-2, &c.

amethyst, the carnelian, the garnet, and the jasper, with hæmatite, porphyry, lapis lazuli, green felspar, obsidian, serpentine, and steatite¹. It was not commonly their practice to engrave gems in the ordinary way, the Egyptians preferred to shape them into certain forms, as rings, beads, eyes, hearts, splinxes, and scarabæi,² and then (sometimes) to inscribe them further with figures of deities or hieroglyphics. There is little delicacy and little grace in these engravings, which are rough, shallow, and unfinished.

The cutting of blocks was ordinarily effected by the saw,³ which was single-handed, and worked by a single sawyer.⁴ But sometimes the pick and chisel were employed to a certain extent, and then wedges of dry wood were inserted, which on being wetted expanded, and split off the required block from the mass of stone in the quarry.⁵ It is supposed⁶ that the tools used, being mostly of bronze, must, when employed to cut granite, basalt, or stone of similar quality, have been moistened and dipped in emery powder, and that the same



Process of smoothing Stone

¹ Birch, *Guide to Museum*, pp. 70-4. These are the materials ordinarily used. Agate is perhaps to be added to them. (Wilkinson, *A. E.* vol. iii. p. 176.)

² Birch, *Guide to Museum*, pp. 67-70.

³ Wilkinson, *A. E.* vol. iii. p. 251, note.

⁴ The sawing of stone is not re-

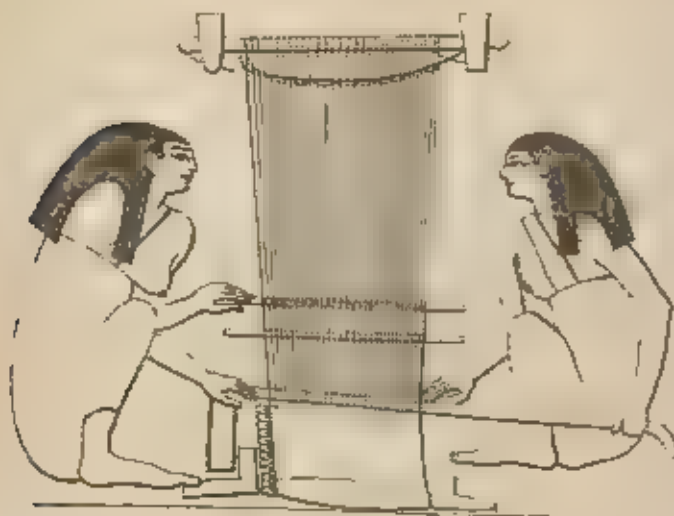
presented on the monuments, but Wilkinson was of opinion that the Egyptians possessed the single-handed saw only (*A. E.* vol. iii. p. 173).

⁵ Wilkinson, *A. E.* vol. iii. p. 337. Kuenrich, *Ancient Egypt*, vol. i. pp. 218-19.

⁶ Wilkinson, *A. E.* vol. iii. pp. 100 and 251.

substance must have lent its force to the implements whereby the engraving and shaping of gems was effected. Emery powder was not difficult to obtain, since it is produced by the islands of the Archipelago. Whether or no the Egyptians employed the lapidary's wheel appears to be doubtful. Blocks of stone, however obtained from the quarries, were finally smoothed and prepared for use by means of the chisel and mallet.¹

Herodotus states that weaving in Egypt was the occupation of men only, not of women, and declares



Women weaving.

that the wool was always worked upwards by the Egyptians, and not downwards, as by other nations,² but the native monuments show that men and women were alike employed both in spinning and weaving, and that the wool was worked indifferently either up

¹ Wilkinson, *A. E.* vol. iii. p. coding page 336. (See the woodcut on the pre-

² Herod. ii. 85.

or down.¹ The Egyptian loom was of the most primitive description,² the shuttle being passed across by the hand and not thrown, and all the needful movements being effected entirely by the weaver himself, who, if a man, ordinarily sat in front of his frame.

It is wonderful what exquisite fabrics were produced by these simple means. The Egyptians worked in linen, in cotton, and in wool, producing good results in every case, but their favourite textile manufacture was that of linen, and it is in this branch that their fabrics are most remarkable.³ The fineness of some equals that of the best Indian muslin,⁴ while of others it is said that 'in touch they are comparable to silk, and in texture to our finest cambric.'⁵ Originally the linen was extremely white,⁶ but sometimes it was dyed red,⁷ and at other times the edges were coloured with indigo, either in a single line or in several stripes.⁸ Patterns were occasionally wrought during the weaving,⁹ while sometimes they were super-added by a process analogous to that which in modern times is called printing.¹⁰ Gold threads were also in some cases introduced to give additional richness to the fabric,¹¹ which was often as transparent as lawn¹² and of silky softness.

¹ Kentrick, *Ancient Egypt*, vol. i. pp. 216-17. Wilkinson in the author's *Hieroglyphics*, vol. ii. pp. 54-5. 3rd edition.

² Wilkinson, *A. E.* vol. iii. p. 118.

³ The Egyptian linen combeds were noted as most remarkable by the ancients (Hæd. ii. 182, iii. 47, *Plin. H. N.* xix. 1: &c.)

⁴ Wilkinson, *A. E.* vol. iii. p. 121.

⁵ *Ibid.* p. 119.

⁶ Birch, *Guide to Museums*, p. 51.

⁷ Wilkinson, *A. E.* vol. iii. p. 120, *Ibid.* i. 186.

⁸ Wilkinson, vol. iii. p. 123.

⁹ *Ibid.* p. 125.

¹⁰ *Ibid.* pp. 126 and 128.

¹¹ Hæd. iii. 47, *ix. xxix. 3.* Wilkinson, *A. E.* vol. iii. p. 126.

¹² The transparency of the Egyptian fabrics is strikingly illustrated by the painted scenes, where the entire form especially of women, is seen made distinctly visible through the outer garment.

The poet who bewails the misery of the 'little labourer' has a word of amercement for the weaver likewise. 'The weaver,' he says, 'inside the house is more wretched than a woman; his knees are at the place of his heart; he has not tasted the air. Should he have done but a little in a day of his weaving, he is dragged as a fish in a pool. He gives bread to the porter at the door, that he may be allowed to see the light.' Confinement, close rooms, a cramped position, are no doubt evils; but they are common to many handicrafts and scarcely separable from that of the hand loom weaver. So far, then, the Egyptian workman had no special cause of complaint. If he was literally 'dragged in a pool' by an angry employer when he had been idle,² he may to some extent claim our pity, though an idle man is perhaps the better for a little punishment; but if the poet merely meant that he *looked* like a dragged fish after a few hours' hard work in so hot a climate, we need not shed many tears over his hard lot. If the work room was insufficiently lighted, and he had to be the porter to keep the door open, we may admit that he had a grievance, but one not altogether intolerable.

Upholstery must in Egypt have employed a large number of persons, since the opulent class was numerous, and took a pride in having its houses handsomely furnished.³ The empty and bare interiors affected by

Remarks of the Poet, vol. viii. p. 161.

² This is one meaning assigned to the passage. (See the *Remarks*, vol. viii. p. 161, note.)

³ The subject of the Egyptian furniture has been so copiously and so excellently discussed and illus-

trated by Sir H. Wilkinson (*Ancient Egyptians*, vol. ii. pp. 180-222), that nothing new which should now be brought out about it I have therefore been content with the briefest possible summary.

modern Orientals were not at all to the Egyptian taste. Elegant chairs,¹ with or without arms, footstools, sofas, ottomans, and low stools of various kinds graced the Egyptian reception rooms, where every guest expected to find a seat awaiting him, since only the attendants and the professionals stood, and sitting on the ground, though sometimes practised, does not seem to have been fashionable.² Tables, in round, square, or oblong, some times delicately inlaid with ivory or with rare woods,³ sometimes supported on a curved



Furniture making

human figure,⁴ were essential to the completeness of an apartment. Footstools also constituted a necessary part of the furniture of a sitting room; while stands for jars or flowers, folding-stools, and boxes or cabinets for holding various objects were also common.⁵ For the sleeping apartments, rich beds or couches, with mat-

¹ See Wilkinson, pl. xl., and compare Rosellini *Mon. Egipt.* pls. xxiv, xx., and xci. The close resemblance of the Egyptian arm-chairs and of some of their couches and ottomans to modern ones is very remarkable. See Wilkinson, *op. cit.* pp. 186, 190, 201, &c.; Rosellini, pls. xx.-xxxi.)

² Herod. says, 'the Egyptians sat on chairs or on the ground'; *Egypt from the Earliest Times*, 'Intro-

duction, p. xiv.) but, except on the very admission and at certain parts of the guards in a house are shown a way represented as seated either on chairs or stools. (See Wilkinson, *op. cit.* vol. ii. pp. 191, 204, 205, and pl. xxi.)

³ Wilkinson, *op. cit.* vol. ii. p. 203.

⁴ Ibid. p. 202.

⁵ Birch, *Notes to Museum*, p. 22.

trusses, pillows, and cushions, were required, together with tablet tables, chairs, wardrobes, and wooden head-rests of a peculiar fashion.¹ These consisted commonly



of a pillar or pedestal supporting a curved, semi-elliptical piece of wood, aacia, sycomore, or tamarisk, adapted to receive the back of the head, which fitted into it. Though it is said that Egyptian houses were, 'on the whole, lightly furnished, and not encumbered with so many articles

as are in use at the present day,'² yet it is clear that to provide the objects enumerated for the very large number of wealthy persons who dwelt in the great cities, often possessing country villas besides their town residences, a numerous class of skilled artificers must have been required, who, it is reasonable to suppose, were well paid for their labours.

Chariot making, or coach-building, as it would be called in modern times, was also an important trade, and must have occupied no small number. The kings maintained a chariot-force of at least several hundreds;³ and every well-to-do Egyptian gentleman had his own private vehicle, which constituted his ordinary means of locomotion.⁴ Four-wheeled cars were required for certain sacred ceremonies.⁵ The export of chariots was also probably considerable,⁶ and perhaps extended to other countries besides Syria.⁷ Coach-

¹ Wilkinson, *A. E.* vol. ii. pp. 201, 204, and 205; Birch, *Lac. Rosetta*, *Mos. Gr. pl.* xci.

² Birch, *Guide to Museum*, p. 23.

³ See above, p. 450.

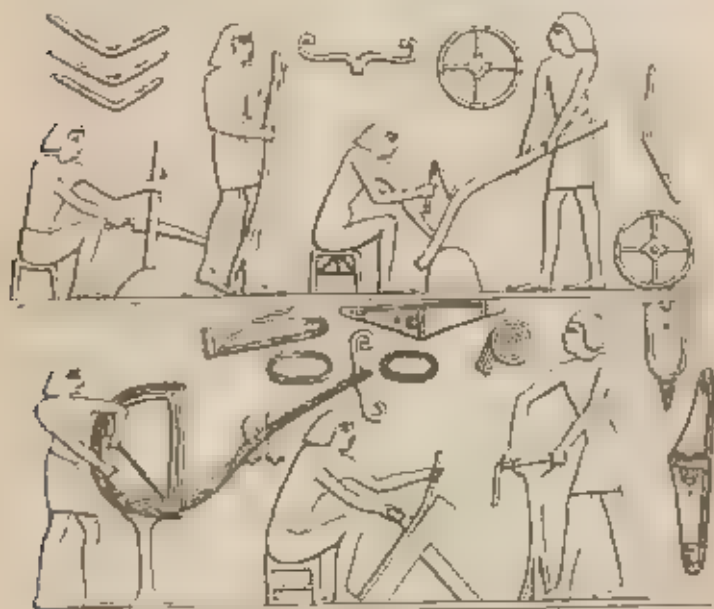
⁴ Wilkinson, *A. E.* vol. i. p. 345.

⁵ Herod. ii. 163. For a representation, see Wilkinson, *A. E.* vol. ii. p. 341.

⁶ 1 Kings x. 20.

⁷ The native Libyans, who, according to Herodotus (v. 180), were

makers are seen at work in the Egyptian sculptures, engaged in fashioning all the various constituent parts of the usual vehicle, the seat, the rim, the pole, the yoke, the wheels, the fittings.¹ There were chiefly made either of wood or leather, very little metal being employed in the construction. The felloes of the wheels, however, were for the most part strengthened



Chariot-making

with bronze or brass bands, and the tire consisted always of a hoop of metal.² If the price which foreigners paid for a chariot was three hundred Jewish shekels,³

the first to yoke four horses to a chariot, probably obtained their vehicle from Egypt.

For further representations, see Wilkinson, *A. E.* vol. i. pp. 343, 349, and 350. Rosellini, *Mon. Etrus.* pl. xlv. figs. 3 and 4.

¹ Wilkinson vol. i. p. 345.

² The 'six hundred shekels' of 1 Kings x. 29 seem to be rightly regarded as paid for the chariot and pair of horses (see the *Speaker's Commentary*, vol. ii. p. 545.) As the price of each horse was 150

or about forty five pounds of our money, the trade must have been sufficiently remunerative.

The invention of glass, which the later Romans attributed to the Phœnicians of Tyre,¹ is with reason claimed for Egypt,² where glass-blowing appears to have been practised, at least from the time of the twelfth dynasty.³ Really colourless transparent glass was not produced, the nearest approach to it being found in vases of a bottle-green colour, with conical or globular bodies and long necks, which are thought to belong to about the sixth century B.C.⁴ The earlier



Glass-blowing

bottles and vases are of an opaque or semi-opaque material, with backgrounds of light or dark blue, and wavy lines of yellow, light blue, and white running in horizontal bands on the surface round the body of the vessel. No objects of any large size were produced; nor does glass appear to have been in common use at entertainments. In the main, it was reserved for the toilet and the toilet table, being employed to contain

sh-kels (Kites, Lac), the same part for the chariot would have been 200 shekels.

¹ Plin. *H. N.* xxxvi. 58.

² Wilkinson, *A. E.* vol. iii. pp. 43-42. The credit was made, before Wilkinson's time, by M. Boudier in his essay, *Sur l'Art de la Verrerie, tel en Egypte*, published

in the *Description de l'Egypte*, *Antiquités*, vol. i. pp. 7 et seq.

³ Birch, *Guide to Museum* p. 119.

⁴ And specimens will be found in the Second Egyptian Room of the British Museum, Case 1, Nos. 4752-3.

the pigments, perfumes, stibium, and other dyes for the eyebrows and eyelids, which were in constant use among the Egyptians of both sexes;¹ and also for ornaments of the person, such as necklaces, bracelets, ear-rings, and the like.² Glass was also largely employed for the decoration of mummies by means of a network of beads and bagles,³ which was placed outside the linen wrappings, covering the entire figure, and often terminating in a fringe below. It was likewise used for inlaying and mosaic work,⁴ together with artificial paster, and such substances as lapis lazuli,



Specimens of Egyptian Glass Vessels

agate, &c. Sometimes, but rarely, small figures of gods and animals were produced in the material.⁵

Egyptian pottery embraced the varieties of a coarse red, black, or yellow earthenware, suitable for the wants of the common people, a finer terra cotta adap-

¹ Wilkinson, *A. E.* vol. iii. p. 192 Birch, *Guide to Museum*, p. 102 Birch, *Egypt from the Earliest Times*, Introduction p. xv

² Birch, *Guide to Museum*, pp. 120

37 70 &c

³ Wilkinson, *A. E.* vol. ii. p. 140

⁴ Wilkinson, p. 102 Birch, p.

⁵ Birch, *Guide to Museum*, p.

ted not only for vases, diouæ, amphoræ, &c. but also for human and animal figures, and a beautiful porcelain or faience, which was of many different colours, and was applied, like the terra-cotta, to a great variety of purposes. The ordinary earthenware was used for vases, bowls, plates, pans, bottles, amphoræ, cups, jugs, and the like;¹ it was no of a very good material, and was consequently made of more than the usual thickness. Three kinds are distinguished, the unglazed, the glazed, and the painted.² The glaze em-



Specimens of ordinary Egyptian Pottery

ployed is of a vitreous character, and seems to have been added after the vessels had been baked. In the painted specimens, the colours have been laid on in tempera. Almost all the various utensils found appear to have been shaped by the wheel,³ which must thus have been of an extreme antiquity in Egypt, while in

¹ Birch, *Guide to Museums*, pp. 8-15.

² *Ibid.* p. 33.

³ Birch, *Ancient Pottery*, p. 35. In the representation given by Lepsius of very early pottery (*Denkmalen*, vol. iv. pt. ii. pl. 153) there are a few which, from the irregularity of their shape, would seem to

have been wholly modelled by the hand. See particularly Nos. 3, 26 and 32.) But these are rare except one, and the great majority of the vessels found with them, which belong to the time of the fourth and fifth dynasties, bear clear traces of the wheel.

other countries it was a comparatively recent introduction¹. The shapes of the common kind of vessels, though not so elegant and refined as those which pre-



Elegant Vases and Amphoræ.

valued in Greece and in Etruria, are comparable with any that were in use elsewhere at the time, and in many instances must be pronounced decidedly graceful and

¹ At Athens it was said to have been invented, i.e. introduced, by Croesus (Plin. vii. 56) about B.C. 776. In Babylonia it was cer-

tainly not employed by the early period. See the author's *Ancient Monarchies*, vol. i. p. 41.

pleasant.¹ The glazed vessels were of superior quality to the unglazed, and sometimes affected lanna or amma shapes.² They were often ornamented with bands, and occasionally inscribed with a few hieroglyphics.³ The painted vases and amphoræ were either simply decorated with various bands of a black or purple colour, running round the body or neck, or had a hatching of thin lines meeting the rim, or the representation of a collar pendant from the shoulder of the vase, painted in blue, black, and red.⁴ But the most richer and elaborate ornamentation consisted in colouring the entire vase with a ground and sampler, and then painting it with straight or futed lines, or leaves of plants, or even animals disputing themselves among reeds and lotus-flowers.⁵

In terra-cotta the Egyptians produced chiefly vases, especially those intended to receive the intestines of the dead,⁶ sepulchral urns,⁷ incense burners,⁸ and statues of deities.⁹ The material used is only of middling quality, and was frequently coloured by paint.¹⁰ It was not much affected, excepting for small

¹ Birch, *Ancient Egypt*, p. 264.
² Birch, *Ancient Egypt*, p. 264.
³ Birch, *Ancient Egypt*, p. 264.
⁴ Birch, *Ancient Egypt*, p. 264.
⁵ Birch, *Ancient Egypt*, p. 264.
⁶ Birch, *Ancient Egypt*, p. 264.
⁷ Birch, *Ancient Egypt*, p. 264.
⁸ Birch, *Ancient Egypt*, p. 264.
⁹ Birch, *Ancient Egypt*, p. 264.
¹⁰ Birch, *Ancient Egypt*, p. 264.

¹ Birch, *Ancient Egypt*, p. 264.
² Birch, *Ancient Egypt*, p. 264.
³ Birch, *Ancient Egypt*, p. 264.
⁴ Birch, *Ancient Egypt*, p. 264.
⁵ Birch, *Ancient Egypt*, p. 264.
⁶ Birch, *Ancient Egypt*, p. 264.
⁷ Birch, *Ancient Egypt*, p. 264.
⁸ Birch, *Ancient Egypt*, p. 264.
⁹ Birch, *Ancient Egypt*, p. 264.
¹⁰ Birch, *Ancient Egypt*, p. 264.

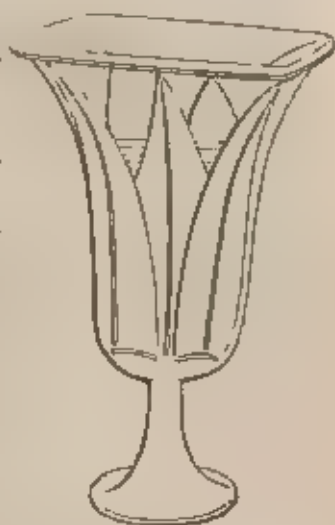
¹ Birch, *Ancient Egypt*, p. 264.
² Birch, *Ancient Egypt*, p. 264.
³ Birch, *Ancient Egypt*, p. 264.
⁴ Birch, *Ancient Egypt*, p. 264.
⁵ Birch, *Ancient Egypt*, p. 264.
⁶ Birch, *Ancient Egypt*, p. 264.
⁷ Birch, *Ancient Egypt*, p. 264.
⁸ Birch, *Ancient Egypt*, p. 264.
⁹ Birch, *Ancient Egypt*, p. 264.
¹⁰ Birch, *Ancient Egypt*, p. 264.

¹ Birch, *Ancient Egypt*, p. 264.
² Birch, *Ancient Egypt*, p. 264.
³ Birch, *Ancient Egypt*, p. 264.
⁴ Birch, *Ancient Egypt*, p. 264.
⁵ Birch, *Ancient Egypt*, p. 264.
⁶ Birch, *Ancient Egypt*, p. 264.
⁷ Birch, *Ancient Egypt*, p. 264.
⁸ Birch, *Ancient Egypt*, p. 264.
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¹⁰ Birch, *Ancient Egypt*, p. 264.

¹ Birch, *Ancient Egypt*, p. 264.
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³ Birch, *Ancient Egypt*, p. 264.
⁴ Birch, *Ancient Egypt*, p. 264.
⁵ Birch, *Ancient Egypt*, p. 264.
⁶ Birch, *Ancient Egypt*, p. 264.
⁷ Birch, *Ancient Egypt*, p. 264.
⁸ Birch, *Ancient Egypt*, p. 264.
⁹ Birch, *Ancient Egypt*, p. 264.
¹⁰ Birch, *Ancient Egypt*, p. 264.

clat vases, in the time of the independent monarchy, but came into more general use during the Ptolemaic and Roman periods.

The Egyptian porcelain, or faience, as it is said to be more properly termed,¹ was composed of white sand, slightly fused,² and covered with a coloured glaze or enamel, the constituents of which are somewhat doubtful.³ Porcelain was employed for vases of various kinds, for glazed tiles, sepulchral figures, pectoral plates, symbolic eyes, beads and bugles, scarabs, rings, and statuettes. The vases are usually of a blue or apple-green colour, and have for the most part a form resembling somewhat that of a lotus flower, consisting of round basins, or bowls, or tall cups, superimposed upon a low stand or stem.⁴ Some of them are ornamented with figures of men and animals, with water-plants, or with other objects. A few are glazed in various colours, as yellow, violet, and white. Some bear the name and titles of the reigning Pharaoh.⁵



Egyptian Porcelain Vase.

The glazed tiles seem to have been used for mural decoration only. They have been found almost ex-

¹ Birch, *Ancient Pottery*, p. 47.

² Birch, *Guide to Museum*, p. 30.

³ Birch, *Ancient Pottery*, p. 43.
 Inaughts that no very recent analysis of Egyptian glazes has been made,⁴ and that consequently 'we

are compelled to acquiesce in the conjectures of earlier writers, rather than to adopt the tests of chemists.

⁵ Birch, *Guide to Museum*, p. 30.

⁶ British Museum, First Room, Nos. 4700 and 4701.

cup-vase at one place,¹ where they belonged to a palace of Rameses III., which was composed of unglazed bricks and ornamented with the tiles in question. Like those which decorated the walls of some Babylonian palaces,² they presented in their combination a series of pictures, representing the king returning victorious from his military expeditions, with prisoners and trophies, and other similar subjects. In most instances the figures were first marked out by depressions in the tiles, which depressions were afterwards filled in with coloured glass or paste, with natbasier, terra cotta, or glazed sandstone,³ but in some cases the figures are in relief upon a flat ground, and the work resembles modern Palissy ware. Portions of the garments and the backgrounds are inlaid with coloured pastes of various colours, the features and flesh of the limbs are appropriately glazed, and the hair, or head-dress, especially of the negroes, of coloured paste. They are well made, and fine specimens of toraure work in relief.⁴

Portugal plates were borne by almost all mummies, being suspended on the neck or throat. They are usually shaped like an Egyptian doorway, with its re-carved cornice,⁵ and represent, in outline or in relief, some sacred scene connected with the lower world, as the adoration of Anubis, the boat of the sun bearing the scarabæus and saluted by Isis and Nephthys, the worship of Osiris by the deceased, the human-headed hawk Horus, or a train of goddesses. Occasionally, portions of the design are coloured by inlaying with paste.⁶

¹ The *Tafel-Yekendeh* or cup-vase. *Plaque of Osiris*. See Birch, *Ancient Pottery*, p. 43.

² *Ancient Monarchy*, vol. ii. p. 252.

³ Birch, *Guide to Museum*, p.

⁴ Birch, *Ancient Pottery*, p. 60.

⁵ *Ibid.* p. 61.

⁶ British Museum, Second Room, No. 7436.

The porcelain statuettes are representations of gods or geni. They are usually not more than from one to two inches in height, but some have been found which a little exceed a foot. Ordinarily they are of no great merit, the forms being conventional and stiff, the spaces between the limbs 'reserved,'¹ and the workmanship indifferent; but a few exceptions occur. 'Some of these figures are of exquisite style, and rather resemble gems than porcelain in the fineness of their details.' Others 'have the limbs detached,' and show some 'freedom of position.'² But the forms of the Egyptian gods are for the most part so disagreeable, and the head-



Potters at Work.

dresses so unfiguring, that even in the best specimens of porcelain or other statuettes there is little beauty.

It will be evident to the reader that the various branches of the potter's art which have been here described must have given employment to a very large number of persons, some of whom must have possessed considerable artistic talents and advanced technical knowledge. The Egyptian glazing is often of the very finest character; the colours used are sometimes exqui-

¹ That is, not cut away. On this see above, p. 269.
² peculiarity of Egyptian figure-work, Birch, *Ancient History*, p. 64.

site : and the skill displayed in setting the glaze to the material great. A high class of artists was no doubt employed for much of the work, and these persons, we may presume, were well remunerated and lived comfortable lives. But in the lower walks of the trade no great skill was needed : and the class which produced the ordinary coarse ware, and which is seen at work in the sepulchral chambers of Beni Hassan,¹ was probably composed of persons who were not held in much account, and may have consisted in part of slaves.²

Metallurgy in Egypt comprised the working in gold, in silver and lead to a small extent, in copper, in iron, and in bronze. Tin appears to have been scarcely used except as an alloy,³ while zinc was wholly unknown. The Egyptians found gold in considerable quantities within the limits of their own land, chiefly in veins of quartz towards the south-eastern parts of the country.⁴ After digging out the quartz they broke it up by hand into small pieces,⁵ which were then passed on to the mill, and ground to powder between two flat granite mill-stones of no great size, this work again being performed by manual labour. The quartz thus reduced to powder was washed on inclined tables, furnished with one or two cisterns, until all the earthy matter was separated and washed away, flowing down

¹ See the woodcut on p. 460, and compare Howland *Mon. Cle.* pl. I.; Wilkinson, *A. E.* vol. iii. p. 164.

² See Birch, *Ancient Pottery* p. 77. "Pottery had a low position in Egypt, and the occupation was pursued by servants or slaves."

³ A few pieces of pure tin seem to occur among the objects found with mummies. They are placed as amulets to guard the members of the snake, through which the medicines were extracted, and commonly have

on one side the right ankhote and the emblem of the god Shu. See Birch in his edition of Wilkinson's *Ancient Egyptians*, vol. ii. p. 22, and compare *Trinitate Museum*, p. 81.

⁴ See also vol. i. 161.

⁵ The whole of this description is taken from Dioscorus (iii. 12, 14), who describes no doubt, the process required in his own day. It is probable, however, that the very simple method then in use had come down from a remote antiquity.

the incline with the water. The gold particles which remained were carefully collected and formed into ingots by exposure to the heat of a furnace for five days and nights in earthen crucibles, which were allowed to cool and then broken. The ingots having been extracted were weighed, and laid by for use.

The manufacture of objects out of gold was effected by goldsmiths, who, after melting down an ingot, or a portion of one, in a crucible, with the help of a blow pipe,¹ proceeded to work the material into shape



Goldsmith at Work.

with the forceps and tongs,² and finally to fashion it with graving tools.³ Among the objects produced the commonest were solid rings of a certain size and weight, which seem to have passed current as money,⁴ vases, bowls, baskets, armlets, bracelets, anklets, necklaces, ear-rings, and other ornaments of the person, cups,

¹ Blowpipes are represented more than once in the tombs. (See Rosellini, *Mon. Etr.* pl. li. 4, and pl. li. fig. 4.)

² The forceps is sometimes represented on the monuments. (See the above woodcut.) Both tongs

and forceps have been found in the tomb of Birch in Wilkinson's *A. E.* vol. ii. p. 235, note).

³ The existing gold objects show this. Compare *Ex. xxxi.* 4.

⁴ *Records of the Past*, vol. ii. p. 26, Wilkinson, *A. E.* vol. ii. p. 11.

goblets, rhytons, and other drinking vessels. Statuettes also were sometimes made of gold,¹ and figures of the



Egyptian Gold Vases.

sacred animals were inlaid with it.² The gold vases appear to have been most elaborately chased, and con-

¹ British Museum. First Egypt. Room, Nos. 86 and 251.

² Ibid. No. 1422.

structed in most elegant forms. Very few of them have escaped the ravages of time and the cupidity of man; but, if we accept the representations in tombs as probably not exceeding the reality, we must ascribe to the Egyptian goldsmiths a very refined and excellent taste. Rosellini has six pages of vases,¹ above a hundred specimens in all, taken from the sculptures and paintings, almost all graceful, some quite exquisite, which show the Egyptians to have possessed a feeling for the beautiful in decorative art that, without this proof of it, we should scarcely have expected. The few specimens which can be here reproduced will give a most inadequate idea of their power in this respect; and those who wish to appreciate it as it deserves should consult the 'Monumenti Civili.'

A good deal of taste was also shown by the Egyptian goldsmiths in their armlets, bracelets, ear-rings, and finger-rings. Armlets were of elastic metal, the two ends, which did not quite meet, being sometimes fashioned into the heads of snakes or other animals.² Bracelets were generally solid bands of metal, plain, or else ornamented with *cloisonné* work, and sometimes enameled and inlaid with lapis lazuli and glass pastes.³ Occasionally the form of a snake was preferred, and a bracelet composed of three or four coils, carefully chased so as to imitate the skin of the reptile.⁴ Ear-rings were mostly pennisular, one end being pointed, and the other shaped into the form of some animal's head. They had sometimes pendants,⁵ and occasionally were set with pearls or other jewels.⁶ Finger-rings were

¹ *Monumenti Civili*, pls. lvi. to lxi.

² Wilkinson, *L.A.* (No. 14.)

³ Birch, *Guide to Museum*, pp.

⁴ See a specimen in Wilkinson, 66-7.

⁵ *A. E.* vol. iii. p. 347, No. 1.

⁶ Wilkinson *L.A.* (No. 17.)

⁷ Birch, *Guide to Museum*, p. 60.

most commonly intended to be used as signets, and consisted of a plain gold circle with a fixed, or else a revolving, bezel, bearing usually the name of the owner, and, if it revolved, some other engraved figures.

In silver the objects produced were, principally, rings used for money,¹ vases, bracelets, plates to be employed as ornaments of mummies,² figures of gods and sacred animals,³ and finger-rings. The forms affected resembled for the most part those of the same objects in gold, but were on the whole less elaborate. It is worthy of observation that the silver is sometimes gilt.⁴

Leadén objects seem scarcely to be found; and the only proof which exists of the metal being known and worked by the Egyptians is its employment as a solder in combination with tin,⁵ without which it will not serve the purpose. Egypt did not produce it, so far as appears; but it was sometimes taken as tribute from foreign nations in considerable quantities.⁶

It has been much questioned whether iron was employed at all by the Egyptians until the time of the Greek conquest. The weapons, implements, and ornaments of iron which have been found on the ancient sites are so few,⁷ while those of bronze are so numerous, and the date of the few iron objects discovered is so uncertain, that there is a strong temptation to embrace the simple theory that iron was first introduced into Egypt by the

¹ *Records of the Past*, vol. ii pp. 24, 26, and 29; Wilkinson, *A. E.* vol. i p. 11. vol. iii p. 25.

² Birch, *Guide to Museum* p. 81.

³ British Museum, East Egyptian Room, Nos. 6, 310, and 157.

⁴ *Ibid.* N. 411. Compare Wilkinson, *A. E.* vol. ii p. 24.

⁵ Wilkinson, p. 250.

⁶ *Records* vol. ii pp. 27, 52, &c.

⁷ The British Museum seems to possess no more than about seven or eight specimens of Egyptian iron. East Room, Nos. 2435, 2464, 2610, 2619, 2851, 5410, 5429, and 6113. Of these three Nos. 2181, 2564, and 6113 are decidedly of a late period.

Prolemies Difficulties, however, stand in the way of the complete adoption of this view. A fragment of a thin plate of iron was found by Colonel Vyse imbedded in the masonry of the Great Pyramid.¹ Some iron implements and ornaments have been found in the tombs, with nothing about them indicative of their belonging to a late period. The paucity of such instances is partially, if not wholly, accounted for, by the rapid decay of iron in the nitrous earth of Egypt,² or when oxidised by exposure to the air. It seems moreover very improbable that the Hebrews and Canaanites should for centuries have been well acquainted with the use of iron,³ and their neighbours of Egypt, whose civilisation was far more advanced, have been ignorant of it. On these grounds the most judicious of modern Egyptologists seem to hold, that while the use of iron by the Egyptians in Pharaonic times was, at the best, rare and occasional, it was still not wholly unknown,⁴ though less appreciated than we should have expected. Iron spear-heads, iron sickles, iron girdlets, iron bracelets, iron keys, iron wire, were occasionally made use of; but the Egyptians, on the whole, were contented with their bronze implements and weapons, which were more easily produced, and which they found to answer every purpose.

The manufacture of bronze was by far the most extensive branch of Egyptian metallurgy. Arms, implements; household vessels such as cauldrons, bowls, ewers, jugs, buckets, basins, vases, ladles, &c.; articles

¹ This is now in the British Museum, and forms No. 2465 in the Egyptian collection.

² Wilkinson, *A. E.* vol. iii. p. 246.

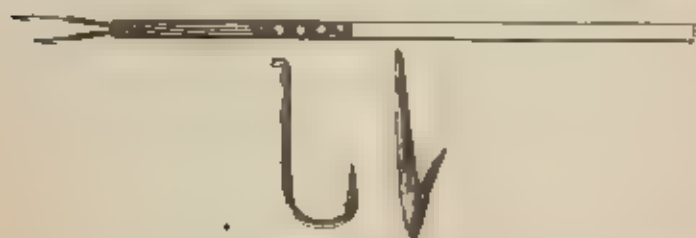
³ Deut. xl. 11; iv. 20; Judg. i. 19.

10, iv. 3.

⁴ Iurch in Wilkinson's *Ancient Egyptians* (edition of 1878), vol. ii. pp. 250-1. Derrin, *Mélanges d'égyptologie*, *Egyptienne*, vol. i.

p. 2.

of the toilet, mirrors, tweezers, razors, pins, ear-rings, armlets, bracelets, finger-rings, artistic objects, figures of gods, of sacred animals, and of men; tools, such as saws, chisels, hatchets, adzes, drills, and bradaws, are usually, or at any rate frequently, of this material,¹ which must have been employed by the Egyptian metallurgists to as large an extent as all the other metals put together. The bronze was very variously composed, sometimes it contained as much as fourteens parts of tin, and one of iron, to eighty-five parts of copper,² a very unusual proportion; more often the copper stood to the tin as eighty-eight to twelve,³ while sometimes the proportion was as high as ninety-four to six. In bronze of this last-mentioned quantity, a tinge



Harpoon and Fish-hooks.

of iron, amounting to about one part in a thousand, is usual.⁴ The bronze arms included swords, daggers, battle-axes, knives, spear-heads, arrow-heads, and coats of mail, the implements, ploughshares, sickles, knives, forceps, nails, needles, harpoons, and fish-hooks.⁵ Bronze was also used, as already observed,⁶ in the con-

¹ Birch, *Guide to Museum*, pp. 192, 250, 35-41 &c.

² Birch, *Guide to Museum*, p. 29.

³ Wilkinson, *A. E. Vol. II.* p. 253, note.

⁴ Birch, *Guide to Museum*, p. 30.

⁵ Specimens of most of these may be seen in the British Museum, First Egyptian Room, Nos. 546-a to 549f.

⁶ See above, p. 401.

struction of chariots, and perhaps to some extent in furniture and house building.

The process of melting bronze is not shown upon the monuments. It must have required furnaces, melting pots, and moulds of considerable dimensions, and must have given occupation to a very large class of artisans. Among these, perhaps the most important was the armourer, who provided the offensive and defensive arms on which the safety of the country depended. It would seem that there was nothing particularly unpleasant in his occupation, since the poet, who seeks to disparage all other callings except that of the scribe, is unable to point out anything whereof the 'maker of weapons' has to complain, except the fatigue and expense of his journeys,¹ which can only have been accidental and occasional.

Boat building must also have been a flourishing trade, and have employed the energies of a large number of persons. Besides their war vessels or galleys, which were rather large boats than ships, the Egyptians made use of a great variety of craft, adapted for peaceful purposes, and differing according to the exact service for which they were wanted. A sort of light canoe, formed (we are told) of the papyrus plant, and propelled either by a single paddle or by a punting-pole, furnished the ordinary means of transport from one side of the Nile to the other, and was also used by fishermen in their occupation, and by herdsmen, when it was necessary to save cattle from an excessive inun-

¹ See *Records of the Past*, vol. xiv. p. 161. 'The maker of weapons suffers extremely going forth to foreign countries: he gives a great loss for his asses more than the labour of his hands. He gives a great deal for their being in a field: he gives in the road. He arrives at his garden, he rushes his house at night. He must be off again.'

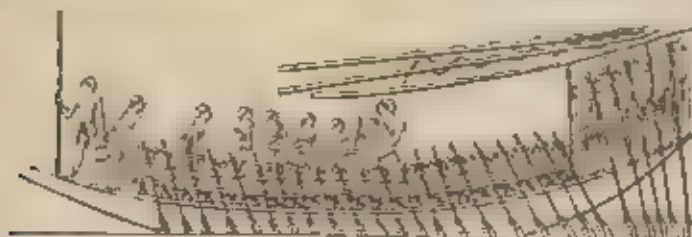
dation.¹ The stem and stern of these vessels rose considerably above the water: they must have been flat-bottomed and broad, like punts, or they could have



Building a Boat

possessed no stability. They are probably the 'vessels of bulrushes,' spoken of by Isidore,² which were common to the Egyptians with the Ethiopians.

But the ordinary Nile boat of Pharaonic times was built of wood. Planks of the acantha or *Wimona* in *Libya* were cut with the hatchet, a yard or two in length, and arranged in rows one above another, very



Nile Boat.

much as builders arrange their bricks.³ These planks were probably united together by glue and by wooden bolts and nails, in the same way as articles of furniture.

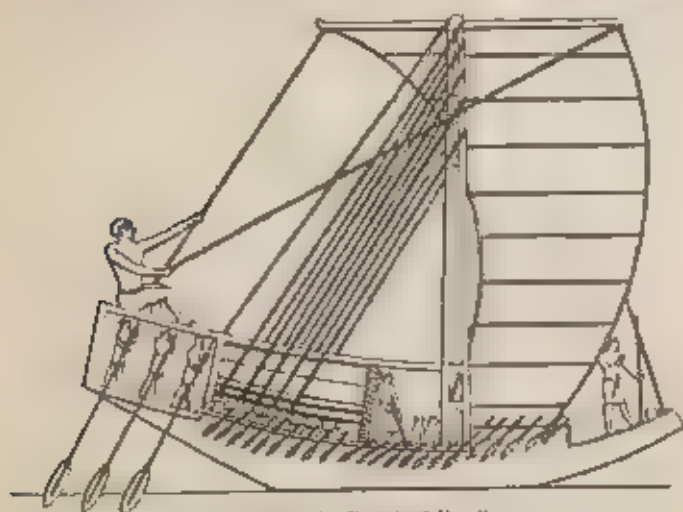
¹ See above, p. 172.

² Is. xv. 1, 2.

³ See Herodotus, ii. 166, where

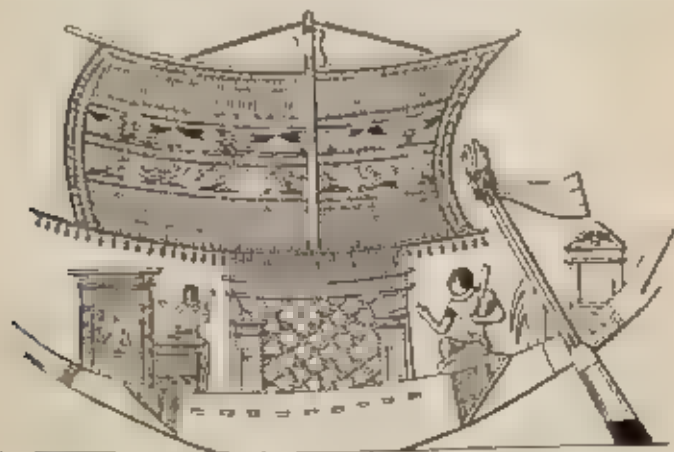
the comparison is made, and compare Rosellini, *Mon. Civ.* pl. xlv. 1.

but they were sometimes further secured by means of



Ordinary Nile Boat in full sail.

a number of short poles or stakes, placed internally at



An Egyptian twentieth-century Ploasur-boat.

right angles to the planks, and lashed to them by means

of cord or string.¹ On a boat of this kind a sort of house of lattice-work was sometimes raised, and cattle were embarked upon it and conveyed from place to place.² Occasionally the house was of a more solid character, being formed of boards which were continuous and only pierced by a few windows.³ Some boats of this construction had a mast and sail, others were without these conveniences, and depended entirely upon the rowers. These varied in number from twelve to forty-four; their oars were of rude construction, and they appear sometimes to have rowed standing. Steering was managed either by a rudder, worked through a notch in the centre of the stern, or by two or more steering oars on either side, each entrusted to a separate steersman. The only sail used was a square sail, and the rigging was of the most simple character. Sails were often coloured, and sometimes patterned, or embroidered with quaint devices.⁴

The embalmers of dead bodies must also, like the boat-builders, have been a numerous class, and must have driven a profitable trade, if the prices mentioned by Diodorus⁵ were really those commonly exacted. According to the Sicilian historian, the expense of preparing a corpse for interment in the most approved method was a talent of silver, or something more than 240*l.* of our money, and even for a secondary and far inferior method, a payment had to be made exceeding 80*l.* For the lowest and poorest class of persons a third method had necessarily to be employed, the cost of which was, comparatively speaking,

¹ Herod. l. c. and compare Wilkinson's illustration in the author's *Herodotus*, vol. ii. p. 132.

² See Wilkinson, *J. E.* vol. iii. p. 195.

³ Ibid. and p. 1161.

⁴ See Rosellini *Mon. Egiptie*, pl. cxxviii and cxxi and Wilkinson, *J. E.* vol. iii. p. 201, opp. p. 21.

⁵ Diod. Sic., l. i.

moderate; but even here, taking the numbers into account, the profit made must have been considerable. It has been calculated that between B.C. 2000 and A.D. 700, when embalming ceased, there may have been interred in Egypt 420,000,000 mummied corpses.¹ This would give an average of 155,000 yearly. If we calculate that, of these, five-sixths, or 130,000, would belong to the lower orders, while two-fifteenths, or 20,000, may have been furnished by the class which was fairly well off, and one-thirtieth, or 5,000, by the really opulent; and if we suppose the poor man to have paid, on an average, no more than one-twentieth of the price paid by those of the upper middle class, the annual sum received by the embalmers would have exceeded three millions sterling.²

The embalmers' trade was certainly ancient in Egypt,³ and by the time of the eighteenth dynasty the art had attained an extraordinary pitch of perfection.⁴ In the most expensive system, the brain was skillfully extracted by a curved bronze implement through the nostrils, and the skull was then washed out with certain medicaments; the nostrils were plugged up, the eyes removed and replaced by artificial ones in ivory or carnelian, and the hair sometimes also removed and placed in a separate packet, covered with linen and lacumen.⁵ The right side was opened by a cut with a blunt knife,⁶ and the whole of the intestines were re-

¹ See Birch, *Guide to Museum*, p. 54.

² At the rates supposed the yearly sum would be £3,200,000. It may be doubted, however, whether Diodorus does not considerably exaggerate the numbers of embalmings.

³ A considerable number of the mummies are regarded as belonging

to the time of the first six dynasties. These have been only slightly preserved, and are to be seen on exposure to the air. (Birch, *Guide to Museum*, loc. cit.)

⁴ Ibid.

⁵ See the specimen in the British Museum First Egyptian Room, introduced from 3725 to 3726.

⁶ Herod. ii. 84.

moved by the hand¹ and placed in sepulchra urns;² the cavity was then cleansed by an injection of palm-wine, and sometimes by a subsequent infusion of pounded aromatics;³ after which it was filled with bruised myrrh, cassia, cinnamon, and other spices. Next, the entire body was plunged in natron and kept covered with it for seventy days. Silver gloves or stalls were put on the fingers, to keep the nails in place, or else they were secured with thread;⁴ a plate of tin, inscribed with the symbola eye, was laid over the incision in the right side; the arms were arranged symmetrically, either along the sides, or on the breast or groins: and the process of bandaging commenced. The bandages used were always of linen,⁵ they were usually three or four inches wide and several yards in length: coarser kinds of linen were employed near the body, and finer towards the exterior. In some cases the entire length of the bandages wherein a single corpse was swathed exceeded 700, or, according to one writer, 1,000 yards.⁶ To unite the bandages together, and keep them in place, gum was employed. When the swathing was completed, either an outer linen shroud, dyed red with the *carthamus tinctorius*, and ornamented with a network of porcelain beads, was placed over the whole, or the swathed body was covered by a 'cartonnage,' consisting of twenty or forty layers of linen tightly pressed and glued together, so as to form a sort of paste-board envelope, which then received a thin coating of stucco, and was painted in bright colours with hieroglyphics and figures of deities.⁷ Thus was

¹ Dial. sec. i. 9.

² See above, p. 327.

³ Herod. ii. 86.

⁴ Herod. *Guide to Museums* p. 50.

⁵ Herod. l. c. Wilkinson, & L.

vol. ii. p. 115, vol. v. p. 403.
Ther. 1.

⁶ Pennicock quoted by Wilkinson *J. P.* vol. v. p. 471.

⁷ Cartonnages may be seen in

placed within a wooden coffin shaped similarly, and in most cases similarly ornamented, which was often enclosed within another, or within several, each just capable of holding the preceding one. Finally, in the funerals of the rich, the coffined body was deposited within a stone sarcophagus, which might be of granite, alabaster, basalt, breccia, or other good material, and was either rectangular, like that of Mycerinus,¹ or in the shape of the mummied body. Some sarcophagi were plain, but many were covered with sculptures in relief or intaglio, consisting chiefly of scenes and passages from the most sacred of the Egyptian books, the

* Ritual of the Dead.*

When the relatives were not able, or not disposed to meet the large outlay which this entire process required, there were various ways in which it might be cheapened.² The viscera, instead of being placed, together with spices in separate urns, might be simply returned into the body, accompanied by wax images of the four gods; the abdominal cavity might be merely cleansed with cedar oil,³ and not filled with spices; the silver finger studs and artificial eyes might be omitted; the bandages might be reduced in number and made of less fine linen; the ornamentation might be simpler; a single wooden coffin might suffice; and the sarcophagus might be dispensed with. In this way the cost could be reduced within moderate limits, so as perhaps not greatly to exceed that of funerals in our own upper middle class

the British Museum Collection, Nos. 4086, 4087, 4089, &c.

¹ See above, p. 112.

² Herodotus speaks of a single moderately cheap method, as in the case of the modern practice, which proves that no sharp and decided

line can be drawn, either between the 'expensive' and the 'moderate,' or between the 'moderate' and the 'cheap' system. (See Wilkinson, 1st F. vol. i. pp. 464-473.)

³ Herod. i. 87.

pursued employments of a more elevated and intellectual character. Sculpture,* painting, and music had their respective votaries, and engaged the services of a large number of persons who may be regarded as artists. If dancing is to be viewed as a 'fine art,' we may add to these the paid dancers, who were numerous, but were not held in very high estimation. There were also employments analogous to our 'professions,' as those of the architect, the physician, and the scribe.

The merits of Egyptian painting and sculpture have been considered in an earlier chapter, and no more need be now said on that subject; but a few words on the mechanical processes employed, and the social status of artists and sculptors, are requisite in such a review of Egyptian manners and customs as we are at present engaged in. The sculptors may be divided into those who produced complete figures 'in the round,' and those who carved reliefs or intaglios on plain surfaces. The complete figures were either ideal, of gods and demi-gods, or portrait-statues representing individuals. Those of the former kind, being systematic and conventional, required but little artistic ability, and could be produced mechanically by a number of workmen, who at one and the same time employed themselves on different parts of the figure.² Portrait-statues



Pl. xxv. fig. 3. Statue.

* Pl. viii. pp. 261-265.

Representations of persons so employed may be seen in Rosellini,

Mon. Egi. pl. alen. Nos. 3 and 4, and Wilkinson, A. E. vol. iii. p. 336.

required a different treatment, and must have been the creation of an arduous artist, who often showed themselves possessed of considerable talent. The implements employed by the Egyptian, as by all other, sculptors were two only, the chisel and the mallet, the saw¹ pecuniary being that in Egypt the chisel was probably of bronze and not of iron.* After the form had been in this way completely rendered,² according to the notions of the artists, a final polish was produced by rubbing the statue with a round ball of some hard material.

Statues, even colossal ones, were completed some way from the place where they were to be set up, and had to be transported considerable distances by muscular force. Human agency seems to have been alone employed to effect the transport, gangs of labourers being engaged to drag the mass, after it had been attached by ropes to a sledge.³ To prevent injury to the statue by friction, pads of leather, or some other similar substance, were introduced between the ropes and the stone at all the points of contact, and to facilitate the movement of the mass, the ground in front of the sledge was lubricated with a copious stream of oil or melted grease.

As reliefs and images were far more common than statues, the sculptors engaged in executing them must have constituted a much more numerous class. In general, owing to the existence and enforcement of conventional rules, they had little opportunity of showing originality or genius. Sacred subjects were repeated a thousand times with scarcely any variety; domestic

¹ Wilkinson, *4 É.* v. iii. pp. 251-2.

² See Rosellini, *Mon. C.* pl. xlvii. 1. Compare the authors

³ See the woodcut on the preceding page. *Herodotus* vol. ii. pl. opp. p. 132.

subjects were treated with almost equal monotony, even in historical subjects there was much that was fixed and invariable, as the representations of marches and processions, of the reception of prisoners and of tribute, the counting of limbs and tongues, the emblematic execution of conquered enemies;¹ and the like, but the various incidents of a campaign, or a royal progress, afforded occasional scope to the sculptors for novel compositions, and enabled them to vindicate their claims to a really artistic character. Compositions occur in which the monarch singly puts to flight the host of the enemy,² or in which the Egyptians are engaged in a hand to hand conflict with their foes by land³ or sea,⁴ or where the flying foe is driven from the field in utter rout,⁵ or, lastly, where the monarch is employed in the chase of the king of beasts,⁶ in all of which the conventional is discarded, the artist is thrown entirely upon himself, and qualities are called forth by the opportunity for their employment, with which, but for these specimens, we should scarcely have credited the Egyptian artists. The drawing is no doubt far from faultless; in some of the scenes mere confusion prevails, in others there is an unartistic exaggeration of the size of the royal person; in most there is a want of unity, of grouping, and of picturesque effect, but still ability is shown, talent, skill, even genius, make themselves apparent: and we see that, as in other countries, so

¹ The usual representation consists of a gigantic figure of the king holding a conquered king, or a number of conquered kings, by the ear with one hand, while with the other he brandishes at it a sword or mace (see Rosellini *Mon. Storici* pls. lx, cxiv, lxxi, &c. *Description de l'Égypte*, 'Antiquités', vol. ii pl. xvi &c.)

² See the woodcut opp. p. 276.

³ See the woodcut on p. 452.

⁴ Rosellini, *Mon. Storici*, pl. cxiii. *Description*. 'Antiquités', vol. ii pl. x.

⁵ Lepsius, *Denkmäler*, vol. vi pl. iii. pp. 154, 155, &c.; Rosellini, *Mon. Storici*, pls. cx., cxxxi., &c.

⁶ See the woodcut opp. p. 278.

even in Egypt there was a reserve of artistic power which favourable circumstances might at any time call forth, and which was capable of producing very remarkable and in some respects very admirable results.

Egyptian painting was far inferior to Egyptian sculpture; and it may be questioned whether the Egyptian painter ought to be regarded as an artist in the true sense of the word. It was his principal business to add brilliancy to walls and ceilings, either by colouring them in patterns, or by painting in a conventional way the relief and hieroglyphics with which they had been adorned by the sculptor. Still, occasionally, he seems to have been called upon to produce pictures in the modern sense, as, for instance, portraits,¹ and figures of men or animals. Of the portraits we have no specimens,² but it is not likely that they had much merit. Outlines of men and animals occur in unfinished tombs, boldly and clearly drawn, as a guide to the chisel of the sculptor.³ We have also some representations of painters at work upon animal forms,⁴ from which it would appear that they must have possessed great steadiness of hand and power over the pencil. The painter seems to have held his pot of colour in his left hand, while with his right, which he did not support in any way, he painted the animal. A similar absence of support is observable when painters are employed in colouring statues.⁵ When the artist was engaged in any complicated work, instead of a single paint-pot, he

¹ Amasis, No. 640, sent a portrait of himself as a present to the people of Thene Herod. i. 162. We may presume that it was painted by a native artist.

² The coarse representations on cartonnages and in many cases can

scarcely be considered as portraits.

³ Wilkinson, *id.* K vol. iii. p. 317.

⁴ Ibid. p. 311, Rosellini, *Mon. Cie. pl.* xlii. 3.

⁵ Rosellini, *pl.* xlii. 5, 8, 9, and 10.

made use of a palette. This was ordinarily a rectangular piece of wood, porcelain, or stucco, containing a number of round depressions, or 'wells,' for holding the various colours. Palettes are found with as many as eleven or twelve of these cavities,¹ which indicate the employment of at least eleven or twelve different tints.² The cakes of paint, which filled the cavities, were moistened, at the time of use, with a mixture of water and gum arabic.³ The painter used stabs and mullers for grinding his colours.⁴

The materials that exist for determining the social status of artists are but scanty; and different opinions may no doubt be formed with respect to it. But there is some reason for believing that the status was higher than that of the same class of persons in most ancient countries. Irtisen, a statuary in the time of the eleventh dynasty, had a funeral monument prepared for himself, which is pronounced to be 'one of the masterpieces of Egyptian sculpture.'⁵ He is represented upon it 'holding in the left hand the long baton used by elders and noblemen, and in his right the *pat* or sceptre.'⁶ In the inscription he calls himself the 'true servant' of the king Mentu-hotep, 'he who is in the inmost recess of his (i.e. the king's) heart, and makes his pleasure all the day long.'⁷ He also declares that he is 'an artist, wise in his art—a man *standing above all men* by his learning.'⁸ Altogether, the monument is one from which we may reasonably conclude that Irtisen occa-

¹ British Museum. First Egyptian Room Nos. 5515 and 6525 b.

² It has been already shown (supra, pp. 298-7) that the Egyptian painters employed about fourteen tints.

³ Wilkinson, *A. E.* vol. iii. p. 301.

⁴ Birch, *Guide to Museum*, p. 41.

⁵ Dr. Roget, *Catalogue des Monuments Egyptiens de la Salle du Rez-de-chaussée* (1840), p. 47.

⁶ *Records of the Past*, vol. x. p. 7.

⁷

⁸ *Ibid.* p. 8.

⁹ *Ibid.* l.c.

held a position not much below that of a noble and enjoyed the personal acquaintance of the monarch in whose reign he flourished.

Musicians seem scarcely to have attained to the same level. Music was used, in the main, as a light entertainment, enhancing the pleasures of the banquet, and was in the hands of a professional class which did not bear the best of characters. Its religious ceremonies into which music entered were mostly of an equivocal character.¹ There may perhaps have been some higher and more serious employment of it, as in funeral lamentations,² in religious processions,³ and in state ceremonies, but on the whole it seems to have borne the character which it bears in most parts of the East at the present day—the character of an art ministering to the lower elements of human nature, and tending to corrupt men rather than to elevate them.⁴ Still, as an amusement or entertainment, music was much cultivated in Egypt, even from the earliest times, a great variety of instruments was invented, several forms of most instruments were tried, and both playing and singing in concert were studied and practised. Of instruments, we find employed, besides cymbals and castanets, the flute, the single and double pipe, the lyre, the harp, the tambourine, the sistrum, the drum, the guitar, and the cylindrical mace. Flutes were long, and had a small number of holes,⁵ placed very near the lower extremity. Pipes, on the other hand, were short,

¹ See Herod. ii. 49 and 50.

² Herod. ii. 79.

³ Wilkinson, *J. E.* vol. i. pp. 257, 260, 261, &c. Rosellini, *Mon.* i. p. 145.

⁴ See Herod. ii. 117. The contrary statement of Plato in *law*

Laws cannot be depended on (*The Laws* ii. p. 654, 2).

⁵ One flute in the British Museum No. 11222 has six holes out of seven, five were most usual (Wilkinson, *J. E.* vol. ii. p. 334).

not exceeding a length of fifteen inches,¹ they had ordinarily either three or four holes, and were furnished with a narrow mouthpiece of reed or straw. Lyres and harps varied greatly, both in the number of their strings and in their shapes. Lyres had from five to eighteen strings, and were played either by the hand or with the plectrum.² the two arms of the frame were sometimes of equal, but more usually of unequal lengths, to allow of a variety in the length of the strings. The sounding-board at the base was ordinarily square, but sometimes its sides were curved, and occasionally there was a second smaller sounding-board projecting from the main one, whereto the strings were attached. Harps had any number of strings from four to twenty-two,³ which were made of catgut,⁴ and were always of different lengths. Some harps were above six feet high,⁵ and when played stood upon the ground, having an even broad base: others had to be held against the body, or rested upon a stool or other support,⁶ and had a height of from two to four feet. The frame of most was curved like a bow, but with an enlargement towards the lower extremity, which served as a sounding-board. Some harps, however, were triangular, and consisted of a single string, a piece of wood and a cross-bar, placed at a right or an acute angle.⁷ The subject has been so abundantly illustrated by Sir G. Wilkinson, that it seems unnecessary to give representations here.

Tambourines were of two kinds, round and oblong

¹ Wilkinson, *A. E.* vol. i. p. 395.

² For the use of the plectrum see
Wilkinson, *A. E.* vol. ii. p. 291
note, A. No. 317, fig. 1).

³ Babel, *Général-Museum* p. 46.

⁴ Wilkinson, *A. E.* vol. ii. p. 253.

⁵ Babel, *ibid.* fig. pl. xxvii.
Wilkinson, *A. E.*, frontispiece to
vol. ii.

⁶ Wilkinson, *A. E.* vol. ii. pp.
234, 243, 275, &c.

⁷ *Ibid.* pp. 240, 242, and 257.

square. They seem to have been composed merely of a membrane stretched upon a framework of wood, and not to have been accompanied by metal rings or balls in the frame.¹ Drums were also of two kinds—one, like the drum of the soldiers,² was a long barrel-shaped instrument of small diameter, not unlike the 'tomtom' of the Indians. The other resembled the *darabooka* drum of modern Egypt, which consists of a sheet of parchment strained over a piece of pottery shaped like the rose of a watering pot.³ Both kinds of drums were played by the hand, and not beaten with drumsticks.

Egyptian guitars had several peculiarities. The body of the instrument was unusually small,⁴ though not perhaps so small as that which characterised the guitar of the Assyrians.⁵ The neck or handle was at once long and narrow, the strings were three only,⁶ and were engaged from the instrument by means of a bridge at the upper end and by attachment at the lower end to a projection from the body. They seem not to have been tightened by pegs, but to have been passed through holes in the neck and then tied as tightly as was necessary.⁷ The mode of playing was nearly the same as in modern times, the left hand being employed in shortening or lengthening the strings, and the right in striking the notes. These, however, were produced, not by the actual fingers, but by the plectrum

¹ Sir G. Wilkinson *A. E.* vol. ii. p. 316) comes to an opposite conclusion—but, as it seems to me, on insufficient grounds.

² See above, p. 477.

³ Wilkinson, *A. E.* vol. ii. p. 254. A third sort of drum, not unlike our own, has been found among the Egyptian remains (ibid. p. 368), but is not represented upon the monuments, and apparently was

not employed by musicians. This was played with drumsticks.

⁴ Rosellini, *Mon. Egipt.* pl. xvi. 1, 2, 3; pl. xxviii. 2, 3, &c.

⁵ See the author's *Ancient Musicians*, vol. ii. p. 159.

⁶ Wilkinson, *A. E.* vol. ii. p. 257. Birch says 'from two to four' (*Guide to Museum*, p. 43).

⁷ Birch, *ibid.*, *Widener*, p. 234, wooden No. 185, fig. 2.

or short pointed rod. The performer on the guitar usually played it standing, and sometimes danced to his own melody.¹

The *sistrum*, or rattle, seems to have been a sacred instrument, used only in religious ceremonies. It was generally of bronze, and consisted of an open loop of that metal, crossed by three or four moveable bars,² which sometimes carried two or three rings apiece,³ the whole when shaken producing a loud jingling sound, which, according to Plutarch, was supposed to frighten away Set or Typhon. The religious purpose of the instrument is often indicated by its being surmounted with the figure of a cat or lion—the sacred animals of Pasht or Sekhet—or else supported on the head of Athor. It was played only by females, and was often highly ornamented.



Egyptian Sistrum

Cylindrical maces were also no doubt of bronze. They consisted of a straight or slightly curved handle,⁴ surmounted by a ball, which was often shaped into the resemblance of a human or animal head. The performer held one in each hand, and played them by bringing the two heads into collision with greater or less force, producing thus a loud clash or clang. Such music was sufficient to mark time, and was sometimes employed without other accompaniment to guide the dance.

The 'triple symphony,' as musicians call it, was

¹ See Wilkinson, *A. E.* vol. ii. p. 235, wooden N. 107, fig. 2. p. 231, wooden N. 222.

² For examples, see the British Museum Collection, First Egyptian

Room, Nos. 6365 and 6365.

³ Wilkinson, *A. E.* vol. ii. p. 229.

⁴ Ibid. pp. 267 and 269.

well known in Egypt, and mixed bands of vocal and instrumental performers appear in the sculptures almost as frequently as bands of either kind separately.¹ In one ancient tomb near the Pyramids, belonging probably to the times of the first six dynasties, we see a band composed of two harpers, four singers, a piper, and a flute-player.² In another sculpture, two singers are accompanied by a flute player and two harpers.³ In a third, three sing, while one plays the harp, one the lyre, and one the double pipe.⁴ Instrumental bands



Band of the Mastabas.

consist of any number of performers from two to six, but the number of different instruments played together does not exceed five.⁵ Where the performers are more numerous, the same instrument is played by two or more of them.⁶ Most commonly all the members of a singing band are of one sex, but occasionally the two sexes are intermixed.⁷

¹ Wilkinson, *J. E. vol. ii. p. 237* and *238*; woodcut 186 and 187; *Chamisso, Mon. Anc. Egypt. pl. 1* and *2*.

² Wilkinson, *p. 33*.

³ *Ibid.* p. 230 woodcut 186.

⁴ *Ibid.* p. 237 woodcut 187.

⁵ *Howlin, Mon. Anc. Egypt. pl. 1* and *2*; *N. m. 2* and *3*; *Wilkinson, J. E.*

vol. ii. p. 235.

⁶ The organ and the piper are the instruments most frequently employed.

Howlin, Mon. Anc. Egypt. pl. 1, *Wilkinson, J. E. vol. ii. p. 234*, woodcut 186, p. 237 woodcut 187, p. 238 woodcut 188.

Dancing and music are constantly united together in the sculptures, and the musicians and dancers must, it would seem, have been very closely connected indeed, and socially have ranked almost, if not quite, upon a par. Musicians sometimes, as already observed,¹ danced as they played, and where this was not the case, dancers generally formed a part of the *troupe*, and intermixed themselves with the instrumental performers. Dancing was *professed* both by men and women, but women were preferred, and in the entertainments of the rich the guests were generally amused by the graceful movements of trained females,² who went through the steps and figures, which they had been taught, for a certain sum of money. If we may trust the paintings, many of these professionals were absolutely without clothes,³ or wore only a narrow girdle, embroidered with *beasts*, about the thighs. At the best, their dresses were of so light and thin a texture as to be perfectly transparent, and to reveal rather than veil the form about which they floated. It is scarcely probable that the class which was content thus to outrage decency could have borne a better character, or enjoyed a higher social status, than the *atuche* of modern Egypt or the *nautch* girls of India.

Of learned professions in Egypt, the most important was that of the scribe. Though writing was an ordinary accomplishment of the educated classes,⁴ and scribes were not therefore so absolutely necessary as they are in most Eastern countries, yet still there were a large number of occupations for which professional

¹ See above, to to', p. 323.

² Wilkinson, p. 433.

³ Howaldt, *Mém. Égypte*, p. 233. ⁴ Birch, *Egypt from the Earliest and to the Present*, Wilkinson, *J. E. A.* vol. I. *Times*, 'Introduction', p. xvi.

ib. p. 290.

personship was a pre-requisite, and others which demanded the learning that a scribe naturally acquired in the exercise of his trade. The Egyptian religion necessitated the multiplication of copies of the 'Kahun' of the Dead, and the employment of numerous clerks in the registration of the sacred treasures, and the management of the sacred estates. The civil administration depended largely upon a system of registration and of official reports, which were perpetually being made to the court by the superintendents in all departments of the public service.¹ Most private persons of importance kept butlers or secretaries, who made up their accounts, paid their labourers, and otherwise acted as managers of their property. There was thus a large number of lucrative posts which could only be properly filled by persons such as the scribes were, rarely without the pen, familiar with the different kinds of writing, good at figures, and at the same time not of so high a class as to be discontented with a life of dull routine, if not of drudgery. The occupation of a scribe was regarded as one beholding men from the middle ranks of society, who might otherwise have been blacksmiths, carpenters, small farmers, or the like.² It would seem that there were schools³ in the larger towns open to all who desired education. In these reading, writing, and arithmetic were taught, together with 'letters' in a more extended sense, and industry at such places of instruction was certain to be rewarded by opening to the more advanced students a

¹ *Black Egypt from the Earliest Times to the Present*, p. 61.

² This may be concluded from the Egyptian poem, written by a man called 'The Praiser of Learning', *Memories of the Past*, vol. viii. pp.

147-153, where the occupation of scribe is compared with those of various ones.

³ *Ibid.* p. 147, line 6, p. 153, line 150. Cf. *Black Egypt*, *Memories of the Past*, p. 24.

variety of situations and employments. Some of these may have been of a humble character, and not over well paid;¹ but among them were many which to an Egyptian of the middle class seemed very desirable. The posts under government occupied by scribes, included some of great importance, as those of ambassador,² superintendent of store-houses,³ registrar of the docks,⁴ clerk of the court,⁵ keeper of the royal library,⁶ 'scribe of the double house of life.'⁷ It is indicative of the high rank and position of government scribes, that in the court conspiracy which threatened the life of the third Rameses as many as six of them were implicated, while two served upon the tribunal before which the criminals were arraigned.⁸ If persons failed to obtain government appointments, they might still hope to have their services engaged by the rich corporations which had the management of the temples, or by private individuals of good means. Hence the scribe readily persuaded himself that his occupation was above all others—the only one which had nothing superior to it, but was the last and best of all human employments.⁹

The great number of persons who practised medicine in Egypt is mentioned by Herodotus,¹⁰ who further notices the remarkable fact that, besides general practitioners, there were many who devoted themselves to special branches of medical science, some being men

¹ The scribe's salary was usually a fixed sum, but he might be allowed to receive more. See *Records of the Past* vol. viii p. 165 note 1.

² *Ibid.* p. 148. Fac. 31.

³ *Ibid.* vol. i p. 3.

⁴ *Ibid.*

⁵ *Ibid.* p. 1.

⁶ *Ibid.* vol. xii. p. 57.

⁷ *Ibid.* pp. 62 and 63.

⁸ *Ibid.* pp. 57-60.

⁹ *Ibid.* p. 151. Consider, therefore, not an any system of superiority, except the scribes, who have the first

[¹⁰ *Ibid.* li. 84.

lists, some dentists, some skilled in treating diseases of the brain, some those of the intestines, and so on. As *concheurs* also we know to have formed a separate class, and to have been chiefly, if not exclusively, women. The consideration in which physicians were held is indicated by the tradition which ascribed the composition of the earliest medical works to one of the *kn̄ p̄s*,¹ as well as by the reputation for advanced knowledge which the Egyptian physicians early obtained in foreign countries.² According to a modern authority,³ they constituted a special sub-division of the sacerdotal order, but this statement is open to question though no doubt some of the priests were required to study medicine.⁴

A third learned profession was that of the architect, which in some respects took precedence over any other. The chief court architect was a functionary of the highest importance, ranking among the very most exalted officials. Considering the character of the duties entrusted to him, this was only natural, since the Egyptians set more store upon their buildings than upon any other matter. "At the time when the construction of the Pyramids and other tombs," says Bunsen,⁵ "demanded artists of the first order, we find the place of architect entrusted to the highest dignitaries of the court of the Pharaohs. The royal architects, the *Harket*, as they were called, recruited their ranks not infrequently from the ranks of princes, and the inscriptions engraved upon the walls of their tombs inform us

¹ Ex. i. 15-18.

² Manetho, ap. Joseph. *Ant. Jud.* c. 10, § 4.

³ Bunsen, *Ant. Egypt.* 2^{de} ed. Harod. ap. 12^e *Jerom.* xlvi. 13.

⁴ Wilkinson in the author's *Her-*

odotus, vol. ii. p. 117.

⁵ *Mon. Alex. Stron.* vi. 4. p. 75.

⁶ *Lehrbuch der Egyptologie*, c. 1. § 50.

that almost without exception, they married either the daughters or the granddaughters of the reigning sovereigns, who did not refuse the *Markhet* (a labour, Semibre), for instance, an architect under the third or fourth dynasty, was married to a lady named Anon-Zepdes, the great daughter of a Pharaoh. Khufakhetep, belonging to about the same period, had for wife a person of the same exalted position, Merah, an bride under Khafu, or Cheops, was an actual son of that monarch; Piroun, who lived a little later, married Khenshat, of the blood royal, and Imhotep, though of low birth himself, married Neferhotep, a princess. This last named architect united in his own person a host of offices and dignities—he was the king's secretary in all his palaces, the secretary who published the king's decrees, the president of the royal Board of Works, and a priest of several divinities. His magnificent tomb is still to be seen at Saqqarah in the neighbourhood of the pyramids, a little to the north of the Serapeum, and attracts the general attention of travellers.¹

Though a position of such eminence as this could belong only to one man at a time, it is evident that the honour attaching to the head of their profession would be more or less reflected upon its members. Schools of architects had to be formed in order to secure a succession of competent persons, and the chief architect of the king was only the most successful out of many aspirants who were educationally and socially upon a par. Actual builders, of course, constituted a lower class, and are compassionated in the poem above quoted, as exposed by their trade both to disease and accident.²

¹ Brugsch, *Geschichte Aegyptens*,
ch. vii. p. 46.

VOL. I.

² *Records of the Past*, vol. vi.
p. 141. I tell you also of the

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But architects ran no such risks; and the profession must be regarded as having enjoyed in Egypt a rank and a consideration rarely accorded to it elsewhere. According to Diodorus, the Egyptians themselves said that their architects were more worthy of admiration than their kings.¹ Such a speech could hardly have been made while the independent monarchy lasted and kings were viewed as actual gods; but it was a natural reflection on the part of those who, living under foreign domination, looked back to the time when Egypt had made herself a name among the nations by her conquests, and still more by her great works.

At the opposite extremity of the social scale were a number of contemned and ill-paid employments, which required the services of considerable numbers, whose lives must have been sufficiently hard ones. Dyers, washermen, barbers, gardeners, sandal-makers, blacksmiths, carpenters, couriers, bowmen, fowlers, fisher-men, are commemorated by the scribe, Luantsakhat,² as well as farmers, labourers, stone cutters, leatherers, armourers, and weavers; and too ghastly does not often point out any sufferings peculiar to those of his own countrymen who were engaged in these occupations, we may accept his evidence as showing that, in Egypt, while they involved hard work they obtained but small remuneration. The very existence in weaver of so many employments is an indication that labour was in request, and we cannot doubt that industrious persons could support themselves and their families without much difficulty, even by these inferior trades. The

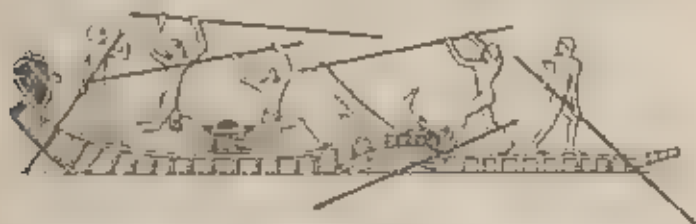
builder of pyramids. Diodorus thus has him for he is so draught of war, be buried in slings, tied as a lotus to the bottom.

¹ See the passage placed as a heading at the end of p. 1-11.

² *Records of the Past*, vol. viii pp. 14-15.

Egyptians, even of the lowest class, were certainly not crushed down by penury or want; they maintained a light heart under the hardships, whatever they may have been, of their lot, and contrived to amuse themselves and to find a good deal of pleasure in existence.*

If the boatman, for instance, led a laborious life, 'doing beyond the power of his hands to do,'[†] he had yet spirit enough to enter into rivalry with his brother boatmen, and to engage in rule contests, which must have often caused him a broken head or a ducking.[‡]



Boatmen quarrelling

If the fowler and the fisherman had sometimes hard work to make a living, yet they had the excitement which attaches to every kind of sport, and from time to time were rewarded for their patient toil by 'takes' of extraordinary magnitude. The drag-nets and clap-nets which they used to entrap their prey are frequently represented as crowded with fish[§] or birds, as many as twenty-five of the latter being enclosed on some occasions.^{||} The fish were of large size, so that a man could only just carry one;[¶] and though these monsters

* Brugsch, *Geschichte Aegyptens*, p. 22.

[†] *Records of the Past*, vol. vi. p. 140 l. 50.

[‡] See Rosellini, *Mon. Civ. pl. civ.*

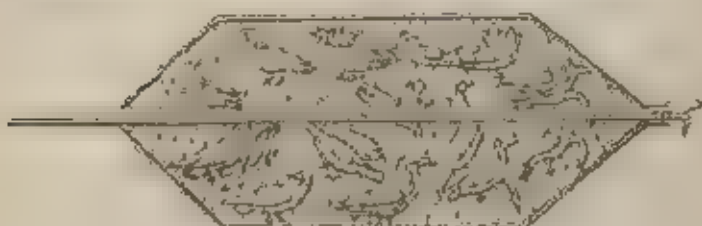
[§] See Rosellini, *Mon. Civ. pl.*

22 r. 1 Wilkinson, *A. E.* vol. ii. p. 20, vol. iii. p. 57 &c.

^{||} Wilkinson, vol. iii. p. 57. Compare vi. ii. p. 10, and Rosellini, *Mon. Civ. pl. iv.* and v.

[¶] Wilkinson, vol. iii. p. 57 fig. 1. Compare p. 56, figs. 3 and 4.

were perhaps not in very great request, they would have sufficed to furnish three or four millions to a large



Egyptian drop-net and spoon.

family. Fish were constantly dried and salted,¹ so that the superabundance of one season supplied the deficiency of another; and even birds appear to have been subjected to a similar process, and preserved in jars,² when there was no immediate sale for them.

An occupation held in especial disrepute was that of the swineherd. According to Herodotus,³ persons of this class were absolutely prohibited from entering an Egyptian temple, and under no circumstances would a man of any other class either give his daughter in marriage to a swineherd, or take a wife from among them. This prejudice was connected with the notion

¹ Herod. ii. 92, and Strab. l. c. Theod. Siculus, ed. Rossignol, *Mon. Græc.* pl. 153, 154, Wilkenson, *ibid.* l. c. pp. 37 and 56.

² Rosellini, *Mon. Eg.* pl. 111. Wilkenson, *ibid.* l. c. p. 55. Herod. ii. 92.

³ Herod. ii. 47.

of the pig being an unclean animal,¹ which was common to the Egyptians with the Jews, the Mamonians, and the Indians. If it existed to the extent asserted, the swineherds, the Pariahs of Egypt, must have approached nearly to the character of a caste, as intermarrying wholly among themselves, and despised by every other section of the population.

But if Egyptian civilisation had thus its victims, it had also its favourites. There stood in Egypt, outside the entire number of those who either belonged to a profession or exercised a trade or calling, that upper class of whom we have more than once spoken,² owners of a large portion of the soil, and so possessed of hereditary wealth, not very anxious for official employment, though they may occasionally most of the highest posts in the administration,³ connected in many instances more or less closely with the royal family,⁴ and bearing the rank of *suten-rech* or 'princes'—a class small, compared with most others, but still tolerably numerous—one which seemed born to enjoy existence and 'consume the fruits of other men's toil and industry.'⁵ Such persons, as has been said,⁶ led a charmed life. Possessed of a villa in the country, and also commonly of a town house in the capital, the Egyptian lord divided his time between the two, now attracted by the splendours of the court, now by the simple charms of rural freedom and retirement. In either case he dwelt in a large house, amply and elegantly furnished—the floors

The unclean habits of the pig are mentioned in chief cases of this nation, but to say and that the flesh is unwholesome in Eastern countries. Wickham has written: *Hieroglyphics*, vol. i. p. 72. Houghton in *Smith's Dictionary of the Bible*, vol. iii. p. 1493.

¹ *Supra*, pp. 154, 412, &c.

² Brugsch, *Lehrbuch der Ägyptischen Sprache*, p. 24.

³ *Ibid.*

⁴ 'Iraus consanguine nati' (Hos. Kpm., vol. i. 7).

⁵ *Farah Egypt from the East*, *Times*, p. 44.

strewn with bright-coloured carpets¹ the rooms generally provided with abundant sofas and chairs, couches, tables, foldstools, ottomans, stands for flowers, foot stools, vases, &c.² the household numerous and well trained, presided over by a major domo or steward, who relieved the great man of the trouble of domestic management.³ Attached to his household in some way, if not actual members of it, were 'a lepts in the various trades conducive to his ease and comfort'⁴—the glass-blower, the worker in gold, the potter, the tailor, the baker, the sandals maker. With a prudent self-restraint not often seen among orientals, he limited himself to a single wife, whom he made the partner of his cares and joys, and treated with respect and affection. No enclitics troubled the repose of his establishment with their plots and quarrels. His household was composed in about equal proportions of male and female servants, his wife had her waiting-maid or free-woman, his children their nurse or nurses; he himself had his valet, who was also his barber. The kitchen department was entrusted to three or four cooks and scullions,⁵ who were invariably men, no woman (it would seem) being thought competent for such important duties. One, two, or more grooms had the charge of his stable, which in the early times sheltered no nobler animal than the ass,⁶ but under the New Empire was provided with a number of horses. A chariot, in which he might take an airing, pay visits, or drive a friend, was also indispensable⁷ in and after the time of the eighteenth

¹ Wilkinson, *J. E.* vol. ii. p. 200, vol. iii. pp. 141 & *Records of the Past*, v. i. ii. p. 12.

² See above, § 480.

³ *The Art, Egypt from the Riches of Time*, p. 41.

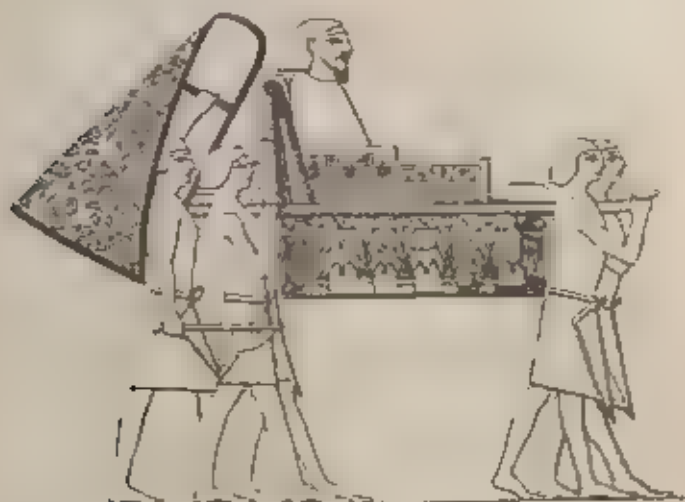
⁴ *Ibid.*

⁵ Wilkinson, *J. E.* vol. i. p. 300, vol. ii. p. 270. *On the Riches of Time*, p. 41. *Ibid.*

⁶ *Ibid.* p. 41.

⁷ Wilkinson, *J. E.* vol. i. p. 335, vol. ii. p. 211.

dynasty: and the greater lords had no doubt several of such vehicles, with coach-houses for their accommodation. Litters were perhaps used only for the aged and infirm, who were conveyed in them on the shoulders of attendants.¹



Egyptian Noble carried in a Litter.

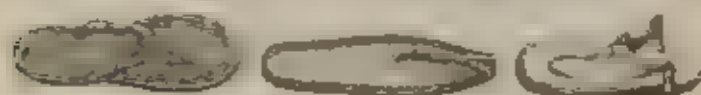
Egyptian men of all ranks shaved their heads and their entire faces, except sometimes a portion of the chin, from which a short square beard was allowed to depend.² The barber was in attendance on the great lord every morning, to remove any hair that had grown, and trim his beard, if he wore one. The lord's wig was also under his superintendence. This consisted of numerous small curls, together sometimes with locks and plait, fastened carefully to a reticulated ground.

¹ Rosellini, *Mon. Gr. pt. xiii.*
2, Wilkinson, *J. E. vol. ii. p. 276.*

² Birch, *Egypt from the Earliest Times*, 'Introduction, p. xv. Wil-

kinson thought the beard, when worn, was artificial (*J. E. vol. iii. p. 362*). Some beards certainly seem to be tied on.

work, which allowed the heat of the lead to escape.¹ The dress, even of the highest class, was simple. It consisted, primarily, of the *shenti*, or *kai*, a short garment, folded or fluted, which was worn round the loins, and fastened in front with a girdle. The material might be linen or woolen, according to the state of the weather, or the wearer's constitution. Over this the great lord invariably wore an amure robe of fine linen, reaching from the shoulders to the ankles, and provided with sleeves, which descended fairly, if not quite, to the elbows. A second girdle, which may have been of leather, confined the outer dress about the waist. The arms and lower parts of the tunic were left bare;



Egyptian Sandals

and in the earliest times the feet were also bare, sandals being unknown, but they came into fashion at the beginning of the fifth dynasty,² and thenceforward were ordinarily worn by the rich, whether men or women. They were either of leather lined with cloth, or of a sort of basket work composed of palm leaves or the stalks of the papyrus.³ The shape varied at different periods. Having dressed himself with the assistance of his valet, the Egyptian lord put on his ornaments, which consisted commonly of a collar of beads or a chain of gold round the neck, armlets and bracelets of gold, inlaid with lapis lazuli and turquoise, round the arms, anklets of the same character round the ankles,

¹ Wilkinson vol. iii. p. 155 G.

² Neesh, *Int. of Egypt*, p. 21.

³ Birch, *Guide to Museum*, pp.

267; Rosellini, *Mon. Civ.* pl. lxx.

figs. 1-5.

and rings upon the fingers of both hands.¹ Thus attired, the lord took his *baton* or stick,² and, quitting the dressing-room, made his appearance in the *salon* or eating apartment.

Meanwhile, his spouse had performed her own toilet, which was naturally somewhat more elaborate than her husband's. Egyptian ladies wore their own hair, which grew in great abundance,³ and must have occupied the woman for a considerable period. A double toothed comb was used for combing it,⁴ and it may also have been brushed, though hair brushes have not been discovered. Ultimately, it was separated into numerous distinct tresses, and plaited by threes into thirty or forty fine plats, which were then gathered into three tresses, one behind the head and the others at either side of the face, or else were allowed to fall in a single continuous ring round the head and shoulders. After it had been thus arranged, the hair was confined by a fillet, or by a head-dress made to imitate the wings, back, and tail, and even sometimes the head, of a vulture.⁵ On their bodies some females wore only a single garment,⁶ which was a petticoat, either tied at the rock or supported by straps over the shoulders, and reaching from the neck or breast to the ankles; but those of the upper class had, first, over this, a coloured sash, passed twice round the waist and tied in

¹ Birch, *Egypt from the Earliest Times*, Introduction, p. xv.
² Ibid.

³ Wilkinson, *A. E. vol. iii. p. 366* (p. 367).

⁴ Egyptian combs may be seen in the British Museum. First Egyptian London. See 3074 and 3086. They consist of wood or bone, and sometimes have two rows of teeth, one row of larger teeth at

which intervals the other with much teeth, very close together (see Wilkinson, *A. E. vol. iii. p. 367*). See also p. 362 and compare the vulture head-dress of certain goddesses in *What p. 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.*

⁵ Birch, *Egypt from the Earliest Times*, Introduction, p. xv. Compare Herod. ii. 80.

front, and, secondly, a large loose robe, made of the finest linen, with full open sleeves, reaching to the elbow.¹ They wore sandals from the same date as the men, and had similar ornaments, with the addition of earrings. These often manifested an elegant taste, being in the form of serpents or terminating in the heads of animals or of goddesses.² The application of *khl* or stibium to the eyes seems to have formed an ordinary part of the toilet.³

It is unfortunately impossible to follow throughout the day the husband and wife, with whose portraits we are attempting to present our readers. We do not know the hours kept by the upper classes in Egypt, nor the arrangements which prevailed respecting their meals,⁴ nor the mode in which a lady of rank employed herself from the time when her morning toilet was completed, until the hour of dinner. We may conjecture that she looked after her servants, superintended the teaching of her children, amused herself in her garden,⁵ or visited and received visits from her acquaintances; but the evidence on these various points is scanty, and scarcely sufficient to justify general conclusions. It is somewhat different with respect to the men. The sculptures show us that much of the Egyptian gentleman's day was spent in sports of various

¹ Wilkinson, *A. E.* vol. iii. p. 365.

² *Ibid.* p. 374.

³ Birch, *Isis*, &c., Wilkinson, *A. E.* vol. iii. p. 360. Birch adds that the nails were often dyed with henna, and the breath sweetened with perfume.

⁴ It may be suspected that like the *verily* Greeks and Romans, the Egyptians took but two regular meals in the day, one about ten, or eleven o'clock, and the other in the

evening—also for the former of them, Herod. ii. 120, and for the latter, Herod. ii. 78. Bread, meat, and wine or beer, were probably taken at both.

The amusement in which an indulgence was certainly given (Wilkinson, *A. E.* vol. iii. p. 180). Another was boating (Rosellini, *Mon. Civ. pap. ex. l.*, and *ex. c.*). They were accompanied to the husband's or to the wife's in some of their sporting expeditions.

knob; that he indulged in fishing and fowling, as well as in the chase of various wild beasts, some of which were sought as delicacies for the table, while others seem to have been attacked merely to gratify that destructive instinct which urges men to take delight in field sports.

Ponds commonly existed within the pleasure-grounds attached to an Egyptian country house,¹ and were often of considerable dimensions. Formal in shape, to suit the general character of the grounds, they were well stocked with a variety of fish, and often furnished the Egyptian noble with a morning's amusement. The sport was of a kind which in these days would not be considered exciting. Reclined upon a mat, or seated on a chair,² under the shade of a tree, and with a short rod in his hand, apparently of one joint only, the lord threw his double or single line into the preserved pool, and let his bait sink to the bottom. When he felt the bite of a fish, he jerked his line out of the water,³ and by this movement, if the fish was securely hooked, he probably landed it; if not, he only lost his labour. Hooks were large and strong, lines coarse, fish evidently not shy; there was no fear of the tackle breaking; and if a few fish were scared by the clumsy method, there were plenty of others to take their place in a few minutes.

A less unskilful mode of pursuing the sport was by means of the fish-spear. Embarking upon his pond, or the stream that fed it, in a boat of bulrushes, armed with the proper weapon, and accompanied by a young son, and by his wife or a sister,⁴ the lord would direct

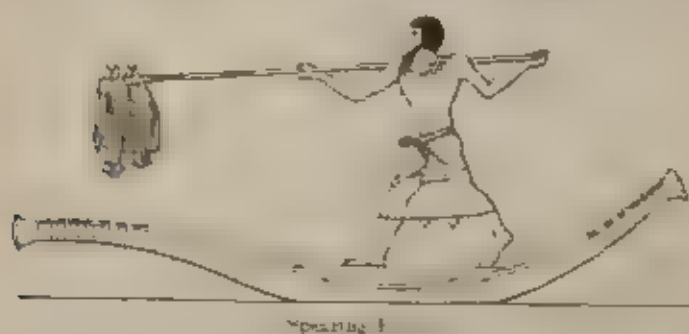
¹ Rosellini, *Mon. Civ.* pl. lxxx.
Wilkinson, *A. E.* vol. ii. pp. 130,
143, &c.

² Wilkinson, vol. iii. p. 52.

³ *Ibid.* p. 53.

⁴ *Ibid.* p. 41, woodcut, figs. 18,

his gace into the water, and when he saw a fish pressing, strike at him with the barbed implement. If the fish were near at hand, he would cut let go of the weapon, but if otherwise, he would throw it, retaining in his grasp a string attached to its upper extremity.¹ This enabled him to recover the spear, even if it sank, or was carried down by the fish, and, when the aim had been true, it enabled him to get possession of his prize. Some spears had double heads, both of them



spearing 1

barbed; and good fortune, or superior skill, occasionally secured two fish at once.

The fowling practised by the Egyptians gent even was very peculiar. He despised nets, made no use of hawks or falcons, and did not even, except on rare occasions, have recourse to the bow. He placed his whole dependence on a missile, which has been called a 'throw stick'²—a thin curved piece of heavy wood, from a foot and a quarter to two feet in length, and about an inch and a half broad. Gliding silently in a light boat along some piece of water, with a decoy bird stationed at the head of his vessel, framed perhaps to

10, and 20. *Compt. Rend.*, *Mon.* * Wilkinson, *A R.* vol. iii. p. 60.
 11. p. xiv. 1, and Lepsius, *Denk.* 60. 1
 12. *ibid.*, vol. iv. pl. 130. 1 * *Ibid.*, p. 38.

after its note, he approached the favourite haunt of the wild fowl, which was generally a thicket of tall reeds and lotuses.¹ Having come as close to the game as possible, with his throw-stick in one hand and a second decoy bird, or even several, in the other, he watched for the moment when the wild fowl rose in a cloud above the tops of the water-plants, and then flung his weapon in among them. Sapped by a relative or an attendant wild another, and again another, he made throw after throw, not ceasing till the last bird was out of reach, or his stock of throw-sticks exhausted. We sometimes see as many as four sticks in the air, and another upon the point of being delivered.² Skilled sportsmen seem to have aimed especially at the birds' necks, since, if the neck was struck, the bird was pretty sure to fall. This sport appears to have been an especial favourite with Egyptians of the upper class.

The chase of wild beasts involved more exertion than either fishing or fowling, and required the sportsman to go farther afield. The only tolerable hunting-grounds lay in the desert regions on either side of the Nile valley, and the wealthy Egyptians who made it their custom to indulge in this pastime, had to penetrate into these dreary tracts, and probably to quit their homes for a time, and camp out in the desert. The chief objects of pursuit on these occasions were the gazelle, the ibex, the oryx, and perhaps some other kinds of antelopes. The sportsman set out in his chariot, well provided with arrows and javelins, accom-

¹ For representations, see Wilkinson, *A. R.* vol. iii. pp. 32, 41, and 42.

² Wilkinson, woodcut No. 335 (vol. iii. p. 32). Sportsmen are sometimes accompanied by a cat which is represented as taking an

interest in the sport, and sometimes as even springing into the air and catching one of the wild birds (Wilkinson, woodcut No. 337). But the cat scarcely ever been a usual accompaniment.

panied by a number of dogs, and attended by a crowd of menials, huntsmen, beaters, men to set the nets, provision and water carriers, and the like. A large space was commonly enclosed by the beaters, and in the game within it driven in a certain direction by them and the hounds, while the sportsman and his friends, stationed at suitable points, shot their arrows at such beasts as came within the range of the weapon, or sought to capture them by means of a long thong or cord ending in a running noose. Nets were also set at certain narrow points in the wadis or dry water-courses, down which the herd, when pressed, was almost sure to pass, and men were placed to watch them, and slaughter each animal as soon as he was entangled, before he could break his way through the obstacle and make his escape. When the district in which the hunt took place was well supplied with beasts, and the space enclosed by the beaters was large, a curiously mixed scene presented itself towards the close of the day.¹ All the wild animals of the region, reared from their several lairs, were brought together within a narrow space—hyenas, jackals, foxes, porcupines, even ostriches, held on their way, side by side with gazelles, hares, ibexes, and antelopes of various descriptions—the herds also being intermixed among them, and the hunter in his car driving at speed through the thickest of the *mêlée*, discharging his arrows right and left, and bringing down the choicest game. Attendants continually supplied fresh arrows, and the work of slaughter probably went on till night put an end to it, or till the whole of the game was killed or had made its escape.

¹ See this scene represented in p. 23. For a portion of the scene, however, than the present, and elsewhere, p. 270. compare Wilkinson, *A. E.* vol. iii.

Occasionally, instead of antelopes, wild cattle were the object of pursuit. In this case, too, dogs were used, though scarcely with much effect.¹ The cattle were, most likely, either stalked or laid in wait for, and, when sufficiently near, were either lassoed,² or else shot with arrows, the place aimed at being the junction between the neck and the head. When the lasso was employed, it was commonly thrown over one of the horns.

According to one representation,³ the lion was made use of in the chase of some animals, being trained to the work, as the *electa* or hunting leopard is in Persia and India. That the Egyptians tamed lions appears from several of the sculptures,⁴ and is also attested by at least one ancient writer;⁵ but the employment of them in the chase rests upon a single painting in one of the tombs at Beni Hasan.

Lions themselves, when in the wild state, were sometimes hunted by the monarchs,⁶ but it is doubtful whether any Egyptian subject, however exalted his rank, ever engaged in the exciting occupation. The lion was scarcely to be found within the bounds of Egypt during any period of the monarchy, and though occasionally to be seen in the deserts, or in the Egyptian caravans,⁷ yet could scarcely be reckoned on as likely to

¹ Wilkinson, *A. E.* vol. ii. p. 48.

² Ibid. p. 15, where No. 325.

³ Ibid. p. 48.

⁴ *Illustr. Mon. Ancien. pl. lxxv. text v. and cxx. Compare also p. 401.*

⁵ *Ibid.* Sic. p. 48.

⁶ According at least in his instructions to his son Chemsu says, 'I hunted the lion.' *Records of the Phœ* vol. ii. p. 14), referring apparently to an occasion when he had

gone into Nubia. *Ibid.* vol. III represents himself as engaged in the chase of the lion in the walls of the tomb at Beni-Hasan. (See above, pl. opp. p. 278.) The scene of this chase is thought to have been Southern Palestine (Lynch, *Exped. from the Eastland Times*, p. 14).

⁷ Wilkinson, *A. E.* vol. i. p.

129.

cross his path by a private sportsman. The kings who were imitators of the honour of a king contended with the king of beasts, could make hunting expeditions beyond their borders, and have a whole province ransacked for the game of which they were in search. Each of us, however, seems very rarely to have ascended so high, and there is but one representation of a hunt in the Egyptian sculptures.

A singularly exceptional character attached to the chase of the elephant by the Egyptians. On one occasion only, when engaged in an expedition with a book and deep into Asia, he hunted a hundred and twenty elephants on account of their tusks. Here a soldier had the good fortune to save his royal master from an attack made upon him by the leading or 'rogue' elephant of the herd, and to capture the brute after inflicting a wound upon its trunk.

The pursuit of the hippopotamus and the crocodile was, on the contrary, a favourite and established practice with Egyptian sportsmen. The hippopotamus was hunted as injurious to the crops,¹ on which it both fed and trampled by night, while at the same time it was valued for its hide, which was regarded as the best possible material for shields, helmets, and pavans.² It appears to have been thought better to attack it in the water than upon the land, perhaps because its struggles to escape would then be, comparatively speaking, harmless. Spears, with strings attached to them, were thrown at it; and when these had taken effect, it was drawn to the surface and its head entangled in a strong noose by which it could be dragged ashore;³ or, if

¹ *Records of the Past*, vol. ii. p. 62.

² *Pha. R.* v. col. 25.

³ *Proc. Soc.* 1855, *Harod.* ii. 71.

Phry. i. 100.

⁴ See *W. Johnson*, *J. R. Soc.* iii.

p. 70, and pl. 17.

this attempt failed, it was allowed to exhaust itself by repeated rushes and plunges in the stream, the hunters 'praying' it the while by reeds attached to the strings that hold their spears, and waiting till it was spent by fatigue and loss of blood when they wound up their reeds, and brought their booty to land.¹

There were two modes of chasing the crocodile. Sometimes it was 'peared'² like the hippopotamus, and was probably killed in much the same way, but another method was also adopted, which is thus described by Herodotus:³—'They bait a hook with a



Spearing the Crocodile.

chune of pork, and let the meat be carried out into the middle of the stream while the hunter on the bank holds a live pig when he bealouds. The crocodile, hearing its cries, makes for the sound, and encounters the pork, which he instantly swallows down. The men on the shore back, and when they have got him to land, the first thing the hunter does is to plaster his eyes with mud. This once accomplished, the animal

¹ WPKinson, vol. iii. pp. 11, 8. ² *Logos de Dendrakos*, vol. iv. p. 106.

³ Herodotus, *Mou. Cro.* p. 224. 4. 1. ⁴ Herod. ii. 76.

is despatched with ease—otherwise, he gives much trouble.¹ Very similar modes to both of these are still in use on the Nile.²

It is of course not to be supposed that the Egyptian of high rank was so enamoured of the chase as to devote to it all the time that he spent in the country. There would be days on which he inspected his farms,³ his cattle-stalls, his live stock, his granaries, his wine-presses, his olive-presses, moving from place to place, probably, on his favourite ass, and putting questions to his labourers. There would be others on which he received his steward, went through his accounts, and gave such directions as he thought necessary, others again on which his religious duties occupied him, or on which he received the general homage of his subordinates.⁴ His life would be in many ways varied. As a local magistrate, he might be called upon from time to time to take part in the public business of his nome. He might have civil employment thrust upon him, since no one could refuse an office or a commission assigned him by the king. He might even find him-

¹ Wilkinson says: "The mummy which is now at Paris, is a specimen of a mummy of a child or of a young puppe in a vessel of oil, of the kind of which a young mummy had been found in a certain distance from the river, and was when swallowed by his crocodile, turned on being put across the throat of a crocodile, and was then taken out of the water, and was found of the size of the head of a crocodile." (See Wilkinson's *Monuments*, vol. ii. p. 40, note.)

when when found dead, would find a mummy of a young puppe in a vessel of oil, of the kind of which a young mummy had been found in a certain distance from the river, and was when swallowed by his crocodile, turned on being put across the throat of a crocodile, and was then taken out of the water, and was found of the size of the head of a crocodile." (See Wilkinson's *Monuments*, vol. ii. p. 40, note.)

² Birch, *Excerpt from the British Museum*, p. 44: "The chief occupation of the period, and at all events the most common, represented in the tombs, was the occupation of the farm." Compare *Excerpt from the British Museum*, vol. ii. p. 44, and *Excerpt from the British Museum*, vol. ii. p. 44.

³ Birch, *Excerpt from the British Museum*, p. 44: "The chief occupation of the period, and at all events the most common, represented in the tombs, was the occupation of the farm." Compare *Excerpt from the British Museum*, vol. ii. p. 44, and *Excerpt from the British Museum*, vol. ii. p. 44.

self called upon to conduct a military expedition. But, apart from these extraordinary distractions, he would have occupations enough and to spare. Amid alternations of business and pleasure, of domestic repose and violent exercise, of town and country life, of state and simplicity, he would scarcely find his time long heavy on his hands, or become a victim to ennui. An extensive literature was open to him, if he cared to read; ¹ a solemn and mysterious religion, full of awe-inspiring thoughts and stretching on to things beyond the grave, attracted his attention; he had abundant duties, abundant enjoyments. Though not so happy as to be pecuniary free, there was small danger of his suffering oppression. He might look forward to a tranquil and respected old age; and even in the grave he would enjoy the attentions and religious veneration of those whom he left behind him.²

Among the duties continually devolving on him, the most important were those of charity and of hospitality. It was absolutely incumbent upon him, if he would pass the dread ordeal in the nether world that during this life he should be careful 'to give bread to the hungry, drink to the thirsty, clothes to the naked, oil to the wounded, and burial to the dead.'³ It was also incumbent on him, in the general opinion of those with whom he lived, that he should show towards men of his own class a free and open handed hospitality. For this purpose it was necessary that, both in the town and in the country, he should provide his friends with frequent grand entertainments. With a description of one of these we may terminate our account of the manners and customs of the higher classes of society in

¹ See above, pp. 14-151

² See above, p. 422

³ *Quran Egypt from the Eastward*
Finca, p. 40.

usually introduced, sometimes accompanied by dancing, the performers in both arts being professionals, and the dancing girls being nearly, if not quite, naked.¹ Sometimes, at the same party, there would be two bands,² who, we may suppose, played alternately. Pet animals, dogs, gazelles, or monkeys,³ might be present, and the young children of the house in some instances gave animation to the scene, and enlivened the entertainment with their prattle. As it was not customary for children under ten or twelve years of age to wear any clothes,⁴ the nudity of the dancers, with might seem less strange and less indecate.

It is possible that on some occasions the music, dancing, and light refreshments constituted the whole of the entertainment, and that the guests after a while took their departure without any formal meal being served, but more often the proceedings now described were the mere prelude to the real piece, and the more important part followed. Round tables, loaded with a great variety of delicacies, as joints of meat, geese, ducks, and waterfowl of different kinds, cakes, poultry, fruit, and the like, are seen interspersed among the guests,⁵ to whom no doubt the dishes were handed in succession, and who must have helped themselves, as Orientals commonly do, with their hands. Knives and forks, spoons for eating with,⁶ even plates, were an unknown luxury; the guest took what his hands could manage, and after eating either dipped

¹ See above p. 326.

² Wilkinson, *J. E.* vol. ii. pl. 13.

³ Ibid. vol. ii. p. 380. Compare Herod. ii. 63. The evidence is for the picture for each part, especially in the case of the monkeys.

⁴ Bunsen, *Reise nach dem Persischen Reich*, Introduction, pp. lxxi, xx.

⁵ Wilkinson, *J. E.* vol. ii. p. 385.

⁶ Egyptian spoons exist. (See, in the British Museum Collection, No. 1014, 1015, 1016, and compare Wilkinson, *J. E.* vol. ii. pp. 383-4.) But there is no evidence of their being used to eat with.

them in water, or wiped them with a napkin brought him by an attendant.¹ The dishes offered him would include probably two or three kinds of fish—meat, generally beef, boiled, roasted, and dressed in various ways, venison and other game, geese, ducks, or water-fowl, vegetables in profusion, as especially lentils, endives, and mushrooms, pastry, cakes, and fruits of twenty kinds, particularly grapes and figs.² To quench his thirst, he would be supplied with frequent draughts of wine or beer,³ the wine probably diluted with water.

Herodotus tells us⁴ that it was customary, when the feast was over, for an attendant to bring in a wooden mummified form, from a foot and a half to three feet long, painted to resemble a corpse, and to show it to each guest in turn, with the words—'Gaze here, and think on it; be merry; for when you die, such will you be.' If the expressions used are truly reported, we must suppose the figure brought in when the eating was ended and the drinking began, with the object of stimulating the guests to greater conviviality, but if this were so, the custom had probably lost its original significance when Herodotus visited Egypt, since it must (one would think) have been introduced at the first to encourage sobriety, and to check indulgence, by so setting thoughts concerning death and judgment before them.⁵ The Egyptians were too much inclined to the pleasures of the table, and certainly required no stimulus to drinking. Both gentlemen and ladies sat

¹ The attendants often carry napkins on their left hands. 170 A.

² See Wilkinson, *l. E.* vol. ii. p. 400, and compare Birch, *Egypt from the E. to the Tiber*, 45.

³ Wilkinson, *l. E.* vol. ii. pp.

⁴ Herod. ii. 78.

⁵ See Wilkinson, *l. E.* vol. i. pp. 410 A. &c. whose remarks appear to be reasonable.

unfrequently indulged to excess.¹ The custom mentioned by Herodotus and alluded to also by Plutarch,² can only have proceeded from the priests, who doubtless wished, as guardians of the public morality, to check the intemperance which they were unable to prevent altogether.

After the banquet was entirely ended, music and singing were generally resorted to,³ and sometimes tumblers or jugglers, both male and female, were introduced, and feats of agility were gone through with much dexterity and grace.⁴ The women played with three balls at a time, keeping two constantly in the air, or made their servants backwards, or sprang off the ground to the height of several feet. The men wrestled, or pommelled,⁵ or stood on their heads,⁶ or walked up each other's backs, or performed other tricks, and feats of strength. Occasionally, games seem to have been played. As the kings themselves in their leisure hours did not disdain to play draughts with their favourites,⁷ so it may be presumed that the Egyptian lord and his guests would sometimes relieve the tedium of a long evening by the same or some similar amusement. Chess does not appear to have been known; but a game resembling draughts, one like the modern *morra*, and several which cannot be identified, certainly were,⁸ and, though there is more evidence of their being in

¹ Wilkinson, *A. E.* vol. ii. pp. 167-8. I have here presumed on vol. fourth, excessive drinking and drunkenness, he would have died drunk, as he attends to.

² Plut. *The Life of Them.* § 16.

³ Wilkinson, *A. E.* vol. ii. p. 414.

⁴ Herod. v. *Mon.* 17. p. 111. to civ., *Winkler* in the subject.

Herodotus vol. ii. pp. 272-3.

Wilkinson, *A. E.* vol. ii. p. 356.

⁵ See the author's *Herodotus*, vol. ii. p. 277.

Wilkinson, *A. E.* vol. ii. pp. 420-1.

⁶ Ibid. pp. 417-435. Russell, *Mon.* 17. p. 111. civ. and civ.

favour with the lower than with the higher orders, yet it can scarcely be supposed that the royal example was not imitated by many among the nobles.

In conclusion it may be observed that Egyptian society under the Pharaohs, if in many respects it was not so advanced in cultivation and refinement as that of Athens in the time of Pericles, was in some points both more moral and more civilised. Neither the sculptures nor the literary remains give any indication of the existence in Egypt of that disgusting vice which in Greece tainted all male society from the highest grade to the lowest, and constituted 'a great national curse,' or 'moral pestilence'.¹ Nor did courtesans, though occasionally they attained to a certain degree of celebrity among the Egyptians,² ever exercise that influence which they did in Greece over art, literature, and even politics. The relations of the sexes were decidedly on a better footing in Egypt than at Athens, or most other Greek towns. Not only was polygamy unknown to the inhabitants of the Nile valley, and even licensed concubinage confined to the kings,³ but woman took her proper rank as the friend and companion of man, was never secluded in a harem, but constantly made her appearance alike in private company and in the ceremonies of religion, possessed equal rights with man in the eye of the law, was attached to temples in a quasi-sacerdotal character, and might even ascend the throne and administer the government of the country.⁴ Women were free to attend the markets and shops;⁵ to visit and receive company, both male and female;

¹ De la Harpe, *Jew and Gentile* vol. i. p. 420-1. Birch, *Koupe from the Eastern Times*, p. 101, &c.

² Herod. i. 115.

³ On the concubinage of men of the kings, see Wilkinson's *A. E.*

⁴ Birch, *Introduction*, p. 23.

⁵ Herod. ii. 35.

to join in the most sacred religious services,¹ to follow the dead to the grave, and to perform their part in the sepulchral sacrifices.²

Again, the consideration shown to age in Egypt was remarkable, and, though perhaps a remnant of antique manners, must be regarded as a point in which their customs were more advanced than those of most ancient peoples. 'Their young men, when they met their elders in the streets, we are told,³ made way for them and stepped aside; and if an old man came in where young men were present, the latter rose from their seats out of respect to him.'

In arrangements with respect to education they seem also to have attained a point not often reached by the nations of antiquity. If the schools wherein scribes obtained their instruction were really open to all, and the career of scribe might be pursued by any one, whatever his birth, then it must be said that Egypt, notwithstanding the general rigidity of her institutions, provided an open career for talent, such as scarcely existed elsewhere in the old world, and such as few modern communities can be said even yet to furnish. It was always possible under despotic government that the caprice in favour of the sovereign should raise to a high, or even to the highest position, the lowest person in the kingdom. But, in Egypt alone of all ancient States does a system seem to have been established, whereby persons of all ranks, even the lowest, were invited to compete for the royal favour, and by distinguishing themselves in the public schools,

¹ Herod. *Hist. Egypt.* lib. ii. c. 104. ² Ibid. lib. ii. c. 105.
³ Herod. *Hist. Egypt.* lib. ii. c. 104. ⁴ Herod. *Hist. Egypt.* lib. ii. c. 104.
⁵ Herod. *Hist. Egypt.* lib. ii. c. 104. ⁶ Herod. *Hist. Egypt.* lib. ii. c. 104.
⁷ Herod. *Hist. Egypt.* lib. ii. c. 104. ⁸ Herod. *Hist. Egypt.* lib. ii. c. 104.

to establish a claim for employment in the public service. That employment once obtained, the future depended on themselves. Merit secured promotion; and it would seem that the efficient scribe had only to show himself superior to his fellows, in order to rise to the highest position to be met in the empire.

END OF VOL. I.



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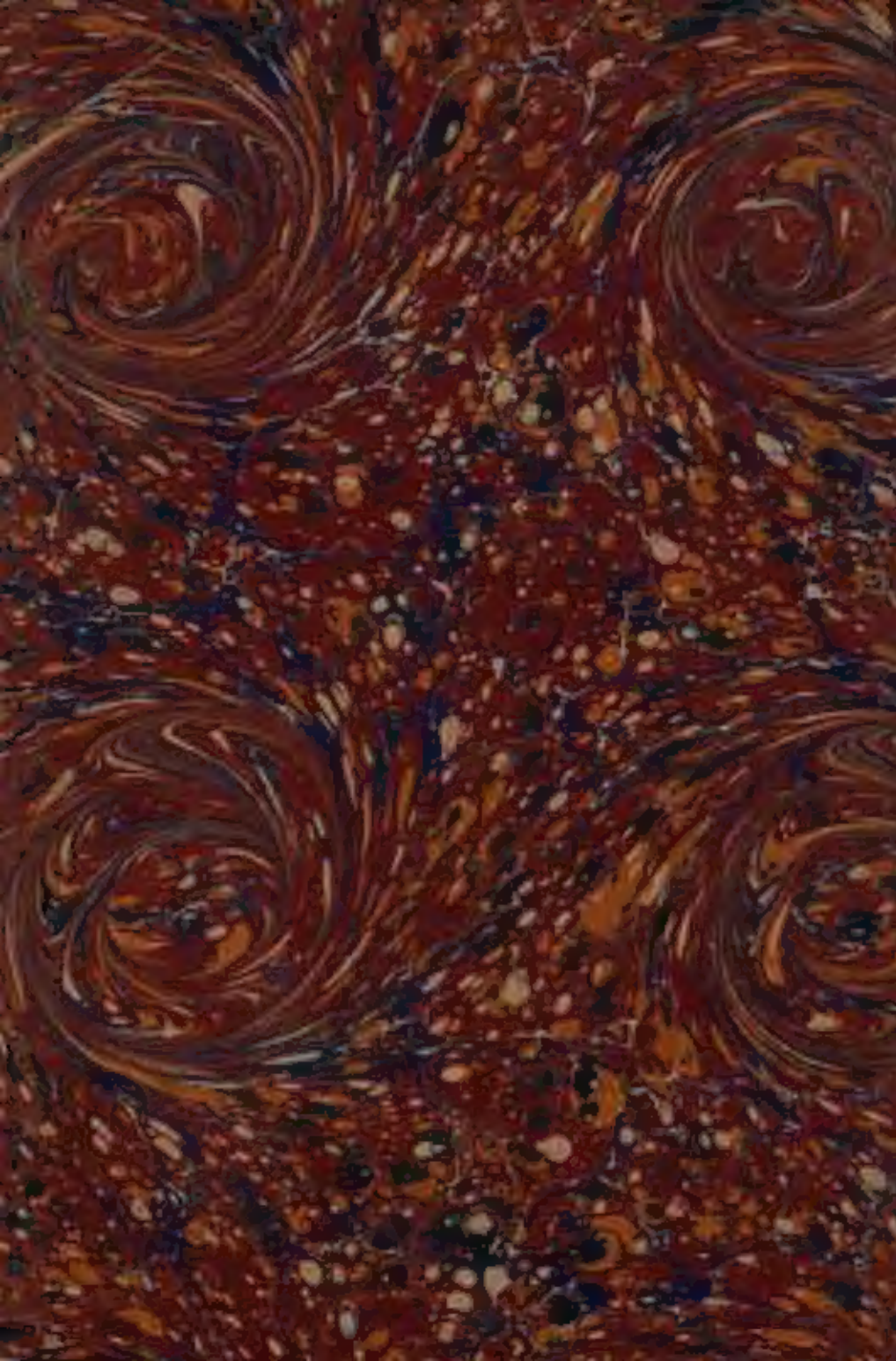
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